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INDIAN CASTE.

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BY THE LATE

JOHN WILSON, D.D., F.R.S.,

HONORARY PRESIDENT OF THE BOMBAY BRANCH OF THE ROYAL ASIATIC SOCIETY, AND SOME TIME VICE-CHANCELLOR OF THE UNIVERSITY OF BOMBAY,

MISSIONARY OF THE FREE CHURCH OF SCOTLAND.

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INDIAN CASTE.

PART SECOND.—WHAT THE CASTES ARE.

As Caste is decidedly an A'ryan institution, I begin this Review of the Indian Castes and Classes as they now exist with those of highest position in the country, intending to descend to those of lowest status, but endeavouring, as I proceed, to improve the arrangement followed in the native lists as well as greatly to expand them.

I.—The Brahmanical or Priestly Castes.

The A'ryas, like all other peoples, had doubtless their priests from very early times. Though office with these priests came, in the course of ages, to be generally hereditary, sufficient evidence has been adduced, in the preceding pages, to lead us to infer that in the first instance, at least, their priesthood was acknowledged rather as a profession than a caste. Sacrifice was a rite with the A'ryas from the most remote times, even according to the earliest indications of the Védas, though at first it had not the magical and complicated implications which afterwards appeared, and on which a flood of light has just been cast by Dr. Martin Haug, in his valuable Translation of the Aitaréya Bráhmaṇa, in his able introduction prefixed to it, and in his interesting notes and illustrations subjoined to its several pages.* This rite was the main

* The object of the Indian offerings and sacrifices is thus ingeniously exhibited by Dr. Haug:—Translating the word *ridhnuvanti* by "they make prosperous," he adds: "At the first glance it might appear somewhat curious, how men should make the gods prosperous by sacrificial

business of these priests, who at first might, or might not, be included among the Ṛishis or Kavis by whom the ordinary and sacrificial hymns, which are still to be found in the Védic collections, were composed. It was in con-

offerings. But if one takes into consideration that the Védas, and particularly the sacrificial rites inculcated in them, presuppose a mutual relationship between men and gods, one depending on the support of the other, the expression will no longer seem strange. Men must present offerings to the gods to increase the power and strength of their divine protectors. They must, for instance, inebriate Indra with Soma, that he might gather strength for conquering the demons." (Haug's Ait. Bráh. ii. p. 4.) "The Soma ceremony is the holiest rite in the whole Bráhmanical service, just as the Homa ceremony of the Pársí priests is regarded by them as the most sacred performance. . . . Even the animal sacrifice must precede the solemn Soma festival; for it is of minor importance." "The animal sacrifice is vicarious. Being thus received among the gods, the sacrificer is deemed worthy to enjoy the divine beverage, the Soma, and participate in the heavenly king, who is Soma. The drinking of the Soma juice makes him a new man." (Ib. i. p. 60.) "The sacrifice [as exhibited in the Aitaréya Bráhmaṇa] is regarded as the means of obtaining power over this and the other world, over visible as well as invisible beings, animate as well as inanimate creatures. (He) who knows its proper application, and has it duly performed, is in fact looked upon as the real master of the world." "The creation of the world was even regarded as the fruit of a sacrifice performed by the Supreme Being," [or of the Supreme Being sacrificed]. The Yajna exists as an invisible thing at all times; it is like the latent power of electricity in an electrifying machine." "If the form is vitiated the whole sacrifice is lost. Mistakes being, on account of the so extremely complicated ritual, unavoidable, the sacrificial being [the sacrifice personified and reaching from earth to heaven] was to be attended by a physician in the person of the Brahma priest. Each mistake must be made good by a *práyashchitta*, i. e. penance, or propitiatory offering." "The sacred words pronounced by the Hotar effect by dint of the innate power of Vách [vox] the spiritual birth of the sacrificer, form his body, raise him up to heaven, connect him with the prototypes of those things which he wishes to obtain (such as children, cattle, &c.), and make him attain to his full life-term, which is a hundred years; but

nexion with sacrifice that the first distinctions among the Bráhmans appeared.

Many of the Súktas of the Védas were doubtless originally composed for the simple purpose of praise; but not a few of them were also composed for sacrificial and sacramental purposes. It is in those of the latter class (which are often inserted in the Védic collection without reference to chronological order) that priestly distinctions are first noticed. In the very first hymn of the Rig-Véda, Agni is addressed as the *purohita* (antistes or directing priest) of the sacrifice, and as a *Ritvij* and *Hotri*. The *Hotá*, *Adhvaryu*, *Á'vaja*, *Agnímêdhka*, *Grávagrábha*, *Shanstá*, and *Suvipra*, are mentioned in a Súkta evidently intended for a horse-sacrifice.* The *Brahmás*, or *Bráhmanas*, with other func-

they are at the same time a weapon by means of which the sacrificer's enemies, or he himself (if the Hotar have any evil designs against him) can be killed, and all evil consequences of sin (this is termed pápman) be destroyed." (Ib. pp. 73-75.) "Every one who wished to perform a sacrifice as the only means for obtaining the favour of the gods, was entirely given up to the hands of the Hotri priests, who could do with him what they pleased." (Ib. p. 71.) Sacrifice among the ancient Indians, it is abundantly apparent, soon degenerated into a complicated system of extravagant magical incantations, associated with the drinking of the Soma.

* Rig-Véda, i. 162-4. The *Hotá*, or Hotri corresponded with the Pársí *Zaota* or *Zaotar*, the reciter of the sacrificial song or prayer; and the *Adhvaryu* with the Pársí *Rathwi*, who was in charge of the feeding of the sacrificial flame. *Adhvaryu* etymologically means an "unrestricted person" (or privileged one as to sacrifice). Dr. Goldstücker gives substantially this idea of it in his Dictionary, "one desirous of having a sacrifice instituted for one's self." (Dict. sub voce.) The *Avaya* or *Avayáj*, Dr. Haug, following Sáyana, etc., (Ait. Bráh. vol. i. p. 13) makes the correspondent of the afterwards appointed

tional priests, are referred to in other passages, two of which I have already quoted.* The first of these passages, Professor Wilson translates, "The *Bráhmaṇas* raise thee aloft like a bambu pole;" but, as I have hinted in a note, the agents here are in the original denominated *Brahmás* and not Bráhmaṇas, though Sáyaṇa identifies them (probably correctly) in this instance. In a Súkta following that now referred to, Indra is invited to drink the Soma after Ṛitu from the Bráhman's wealth (interpreted as his precious vessel),† the Bráhman here being supposed by Sáyaṇa‡ to be the *Bráhmaṇáchchhansi*, afterwards known as one of the official sacrificial priests. In an often-quoted passage, Indra is spoken of as recovering the stolen cows for the *Brahmá* (*Brahmaṇé*, fourth case of Brahmá), the word Brahmá being probably used as equivalent to *Bráhmaṇa* now becoming the general designation of a priest. The functions of eight kinds of officiating priests are ascribed to Agni—those of the *Hotṛi*, *Potṛi*, *Ritvij*, *Néshṭṛi*, *Agnídhra*, *Praśáshṭṛi*, *Adhvaryu*, and *Brahmá*.§ Here the *Brahmá* (the director of the *Brahma*) evidently corresponds with the *Suvipra* mentioned above. The *Brahmá* was the superintendent of the sacrificial rites, as

Pratiprasthátar, the assistant of the Adhvaryu. *Agnimindha* was the "fire-kindler," (probably by friction). The *Grávagrábha*, the "beater of the stone," to express the Soma juice, the correspondent of the later *Grávastut*. The *Shanstár* (from *Shans* to praise) sometimes called *praśhástar* (Zend *Frashastar*) was probably a eulogist, interposing laudatory songs. The *Suvipra* (a good or accomplished Vipra) was the superintendent of the ceremony, guarding against errors. See Author's work on the Parsi Religion, p. 226, and especially Haug's Ait. Bráh. vol. 1 pp. 13-17.

* See above p. 102. † Ṛig-Véda, i. m. 15. 5.

‡ Ṛig-Véda i. m. 101-5. See on this Sáyaṇa (Müller, i. p. 806.)

§ Ṛig-Véda ii. m. 1. 2. See also x. 91. 10.

far as the sacred ceremonial was concerned. The rich which comes after that in which Agni is spoken of as Brahmá is as follows:—"Thou, Agni, art Indra the showerer of (bounties) on the good; thou art the adorable Vishṇu the hymned of many; thou *Brahmanaspati*, (lord of prayer) art Brahmá, the possessor of riches."* Brahmanaspati is onwards (distinct from Agni?) invoked as "*Jyéshṭharájam* (in the second case) *brahmaṇám*," the best lord of prayers or mantras.† The name *Bráhmaṇas* appears as that of a class of priests saluting the rainy season of the year as the frogs salute Parjanya (rain personified).‡ *Bráhmaṇas* are once mentioned in connexion with religious services especially connected with *vák*, or the word.§ They are mentioned in a hymn by Juhú, mystically espoused to Brahma.‖ I do not remember any other instances than these in the Rig-Véda in which the Bráhman is mentioned by his usual designation, except that found in the Purusha Súkta already given at length. Some time seems to have been required for the Brahmá to pass in common parlance into the Bráhmaṇa, and for the comprehension of the body of the A'ryan priests in the designation of Bráhmaṇa. All the priests who are supposed to have legitimate descent from those recognized of old are still classed as Bráhmans.

The earliest priestly divisions in India, it is then manifest, arose from the division of the sacrificial work, the superior official being the *Brahmá*. Next to the Brahmá in importance seems to have been the *Adhvaryu*, who probably was originally the chief ministrant of some special sacrificial rite called the *adhvara*.

* Rig-Véda, ii. m. 1. 2 3.
† Rig-Véda, ii. 23. 1.
‡ Rig-Véda, vii. 103. 1.
§ Rig-Véda, x. 71. 8.
‖ Rig-Véda, x. 109. 4.

As the complications of the Indian sacrifices advanced, the number of officials connected with them was increased. The following well-known passage of the Aitaréya Bráhmana mentions sixteen classes of them who shared in the offerings, interposing in connexion with them a reference to the *Bráhman*, at the time of the composition of that work a general member of the fraternity of priests; to the *Atréya* (an individual connected with the gotra or family of the ancient Rishi, *Atri*); to the *Sadasya* (the director of the congregation, as distinguished from the Brahmá, the director of the sacred ceremonial); and to the *Grihapati* (the householder, or institutor of the sacrifice).

"Now follows the division of the different parts of the sacrificial animal (among the priests). We shall describe it. The two jawbones with the tongue are to be given to the *Prastotar* (1); the breast in the form of an eagle to the *Udgátar* (2); the throat with the palate to the *Pratihartar* (3); the lower part of the right loins to the *Hotar* (4); the left to the *Brahmá* (5); the right thigh to the *Maitrávaruna* (6); the left to the *Bráhmanachhansi* (7); the right side with the shoulder to the *Adhvaryu* (8); the left side to those who accompany the chants; the left shoulder to the *Pratiprasthátar* (9); the lower part of the right arm to the *Néshtar* (10); the lower part of the left arm to the *Potar* (11); the upper part of the right thigh to the *Achháváka* (12); the left to the *Agnidhra* (13); the upper part of the right arm to the Atréya;* the left to the Sadasya; the back-bone and the urinal bladder to the Grihapati (sacrificer); the right feet to the Grihapati who gives a feasting; the left feet to the wife of that Grihapati who gives a feasting; the upper lip is common to both (the Grihapati and his wife), which is to be divided by the Grihapati. They offer the tail of the animal to wives, but they should give it to a Bra'hmana; the fleshy processes (manikáh) on the neck and three gristles (kíkasáh) to the *Grávastut* (14); three other gristles and one half of the fleshy part on the back (vaikartta) to the *Unnétar* (15); the other half of the fleshy part on the neck and the left lobe (kloma) to the slaughterer, who should present it to a Bra'hmana, if he himself should not happen to be a

* Here not an officiating priest.

Bra'hmana. The head is to be given to the *Subrahmanyá* (16); the skin belongs to him (the Subrahmanyá) who spoke, shvah sutyám, (to-morrow at the Soma sacrifice); that part of a sacrificial animal at a Soma sacrifice which belongs to Ilá (sacrificial food) is common to all the priests; only for the Hotar it is optional."*

The mention of the Atréya here shows the introduction of family and class preferences into the Bráhmanhood, which ultimately formed a pregnant source of Caste divisions. It was in connexion with these family preferences, and with the arrangements incidentally or deliberately made to collect, arrange, and use the early hymns of the Rishis, and to conduct the Indian ceremonial (particularly in the matter of sacraments) that various Brahmanical *Charanas* (roots) and *Shákhás* (branches), some of which, with a collected literature of their own,—continue to the present day,—first appeared. Of these *Charanas* and *Shákhás* Dr. Max Müller has discoursed at length in his usual able and interesting manner. *Shákhá*, as applied in connexion with a literary fraternity and its stores, he shows, means "originally a literary work," existing in the tradition of the *Charanas* [a company holding in memory "what in our modern times we should call the copy of a [Shruti] book. The Bráhmans themselves were fully aware of this difference between Shákhá and Charana. In a várttika to Paniní, iv. 1. 63, we find Charana explained by *Shákhádhyétri*, etc., 'the readers of a Shákhá.' In a passage of Jagaddharà's Commentary on Málatimádhava, Charana is said to mean 'a number of men who are pledged to the reading of a certain Shákhá of the Véda, and who have in this manner become one body.'" "As a Shákhá," he goes on to add, "consisted of a Sanhitá as well as a Bráhmana, at all

* Dr. Haug's Translation, pp. 441-2.

events in later times, differences in the texts of the hymns, as well as discrepancies in the Bráhmanas, might lead to the establishment of new Charaṇas, founded as they were on sacred texts peculiar to themselves. Shákhás of this kind, which differed through the various readings of the Shruti, were considered by the Bráhmans as eternal Shákhás, and the Charaṇas to which they belonged were not supposed to have been founded by human authors. It will be seen hereafter that the Bráhmans admitted another class of Shákhás, which were founded on Sútras, and derived their names from historical personages. They were confessedly of a later date."* The names Charaṇa and Shákhá are often used as synonimous; and they are now generally treated as such in the common parlance of the Bráhmans, the more intelligent of whom, however, know very well the distinctions of the books.

The fullest list of the Cháraṇas and Shákhás is to be found in the Sanskrit tract entitled the *Charaṇavyúha* (the Display of the Charaṇas), forming one of the Védic Parishishṭas (Remainders, or Supplements). This interesting document is supposed to belong to about the second century, B. C. Its text has been published and illustrated by Dr. Weber in the Indische Studien.† Its more important lists have been given and applied by Dr. Max Müller. It has also been paraphrastically rendered into Maráthí verse in the Guru Charitra, a work of miscellaneous information which casts considerable light on the History of Hinduism. There is also a Sanskrit comment upon it, a copy of which is in my possession. The following is a translation of the whole text as found in my own manuscript, obtained at the capture of Bét by

* History of S. Lit., pp. 125-127.

† Ind. Stud. vol. iii. pp. 247-287.

the Bombay troops in 1859.* This manuscript seems to me more correct than most of those in Europe. In general it bears out the critical emendations proposed by Dr. Max Müller.

The Charaṇavyúha.

In the Vedic collection there are four Védas, the Rig-Véda, the Yajur-Véda, the Sáma Véda, and the Atharva Véda.

Of the RIG-(VE'DA) there are eight STHA'NAS, (1) the *Charchá*, (2) the *Shrávaka*, (3) the *Charchaka*, (4) the *Shravaṇipára*, (5) the *Kramapára*, (6) the *Kramachaṭa*, (7) the *Kramajaṭa*, and (8) the *Kramadaṇḍa*, (which form) the four PA'RA'YA'NAS.

There are five SHA'KHA'S (of the Rig-Véda) :—

(1) The *Shákalas*, (2) the *Báshkalas*, (3) the *A'shvaláyanas*, (4) The *Shánkháyanas*, (5) the *Máṇḍukáyanas*.†

Their Adhayana (course of reading) consist of sixty-four Adhyáyas (sections) and ten Mandalas (circles).

There is (in the Rig-Véda) one Varga (small section) of one Rich (distich), and one having nine. There are two Vargas of four Riches each, and there are said to be three hundred minus three (297 Riches) forming Vargas of three Riches each (and so forth). The number of VARGAS altogether is 2006. The RICHES are 10,500. In a PA'DA there are eighty Riches. These form the PA'RA'YAṆA.‡

In the YAJUR-VE'DA there are 86 BHE'DAS (distinctive Shákhás). In these are, (1) The CHARAKAS, with twelve Bhédas :—

(1) *Charakas*,
(2) *Vharakas*,§
(3) *Kaṭhas*,
(4) *Práchya-Kaṭhas*, the eastern Kaṭhas),
(5) *Kapishṭhalakaṭhas*,
(6) *Cháráyaṇíyas*,
(7) *Várṭantavíyas*.‖
(8) *Shvétáshvataras*,
(9) *Aupamanyavas*,
(10) *Páṭas*,
(11) *Aindiníyas*,
(12) *Máitráyaṇíyas*.

* For this and several other Védic MSS., I am indebted to my friend, Dr. John Grant Nicolson.

† "We (here) miss," says Dr. Max Müller, "the names of several old Shákhás, such as the *Aitaréyins*, *Shaishiras*, *Kaushítakins*, *Paingins*, while the A'shvaláyans, who are mentioned, must be considered as the founders of one of the latest Shákhás." (Hist. S. Lit. p. 368.) In the Aitaréya Bráhmaṇa, perhaps belonging to the Báshkala Shákhá here mentioned, the *Paiṅgyas* and *Kaushítakis* are referred to as having their own opinions as to the preparation for the new and full moon. (Haug's Ait. Bráh. vol. ii p. 457.

‡ This is according to the Shákala Shákhá, from which we have the Rig-Véda as it now stands.

§ Dr. M. Müller (p. 369) prefers the reading *A'hvaraka*.

‖ Váratantavíya, Müller.

(2) Of the MAITRA'YAṆI'YAS there are six *Bhédas*—

(1) *Mánavas*, (3) *Dundubhas*, (5) *Háridravéyas*.*
(2) *Várdhas*, (4) *Chágaléyas*, (6) *Shyamáyyaníyas*.†

Their course of recitation consists of 1900 *mantras*, as (set forth) among the VA'JASANE'YAS (of the White Yajur-Veda). The additional number of Ṛiches, which they have in the Yajuḥ, is 8820, with a Páda (a fourth part more). So much for the Yajuṣh, exclusive of the (supplemental) Shukla Válakhilya. Their Bráhmaṇa is of four times this quantity.

The TAITṬIRI'YAS (of the Black Yajur-Véda) have two Bhédas, (1) the *Aukhéyas* and (2) *Khánḍikéyas*.‡ Of the KHA'ṆḌIKE'YAS, there are five Bhédas—

(1) *Kálénas*,§ (3) *Hairaṇyakéshis*, (5) *A'pastambis*.
(2) *Shátyáyanís*, (4) *Bháradváyas*,

Their Course of Reading is 18,000 Yajuḥs. He who recites all these becomes *Shákhápára* (passed in the Shákhá). He who has studied the double of this becomes *Padapára*. He who has studied the triple of it becomes *Kramapára*. He who has studied the six Aṇgas becomes *Shaḍangavit* (that is skilled in the six Angas). He who reads three times both the Mantra and the Bráhmaṇa becomes accomplished in the Yajur-Véda. Besides these [that is the Mantra and Bráhmaṇa] there are other Shákhás (of the Yajur-Véda) recognized (smṛitáḥ).

The six ANGAS are *Shikshá* (pronunciation), *Kalpa* (ceremonial), *Vyákaraṇa* (grammar), *Nirukta* (lexicography), *Chhanda* (metre), and *Jyotiṣha*, (astrology).

The Chhanda is the feet of the Véda, and the Kalpa is the hand; the Jyotiṣhámayana (course of the heavenly-lights, i. e. astrology) is declared to be the eye; the Nirukta, the ear; the Shikshá is set forth as the nose of the Véda; the Vyákaraṇa as the mouth. Wherefore he who recites (the Védas) with the Angas becomes elevated in the Brahmaloka.

In like manner there are these (eight) UPA'NGAS—

(1) *Pratipada*, (4) *Bháṣhá*, (7) *Nyáya*,
(2) *Anupada*, (5) *Dharma*, (8) *Tarka*.
(3) *Chhanda*, (6) *Mimáñsá*,

* Háridravíyas, Müller.

† Müller's copies give seven Bhédas (including the *Shyámas*), and so do those of Weber.

‡ Aukhíyas and Khandakíyas, Müller.

§ Káléyas, Müller.

There are eighteen PARISHISHTAS—

(1) *Upalakshana,*
(2) *Chhágalakshana,*
(3) *Pratijná,*
(4) *Anuvákasankhyá,*
(5) *Charanavyúha,*
(6) *Shrádddhakalpa,*
(7) *Shulbáni,*
(8) *Párshada,*
(9) *Rigyajúnshi,*
(10) *Ishtakápurana,*
(11) *Pravarádhyáya,*
(12) *Ukthashástra,*
(13) *Kratusankhyá,*
(14) *Nigama,*
(15) *Yajnapárshva,*
(16) *Haustrika,*
(17) *Prasavothána,*
(18) *Kúrmalakshana.**

Of the KATHAS† East, North, and South-West, there are fifteen classes *Bhédas=(Shákhás)* among the VA'JASANE'YAS, as follows :—

(1) *Jábálas,*
(2) *Baudháyanas,*‡
(3) *Káṇvas,*
(4) *Mádhyandinas,*
(5) *Shákéyas.*§
(6) *Tápaniyas,*
(7) *Kapolas,*
(8) *Paundaravatsas,*
(9) *Ávatikas,*
(10) *Paramávatikas,*
(11) *Párásharas,*‖
(12) *Vaineyas,*
(13) *Baidhéyas,*
(14) *Addhas,*¶
(15) *Baudhéyas.***

Their Adhyayana is to be effected in distinct articulation.

He who is acquainted with (the following) six matters is called a perfect ADHVARYU :—

(1) *Mantra,*
(2) *Bráhmana,*
(3) *Kalpa,*
(4) *Angas,*
(5) *Yajuhs,*
(6) *Riches.*

Of the SA'MA VE'DA, there were certainly a thousand *(Shákhás.)* Their reciters are not now to be found. They were destroyed by the bolt of Shatakratu (Indra). We here mention the seven classes of them named RA'NA'YANI'YAS which form the remainder :—

(1) *Randyaniyas,*
(2) *Shátyamugras,*††
(3) *Kápolas,*
(4) *Mahákápolas,*
(5) *Lángalávyanas,*
(6) *Shárdúlas,*
(7) *Kauthumas.*

Of the KAUTHAMAS there are seven *Bhédas* :—

(1) *Asurdyanas.*
(2) *Vátáyanas.*
(3) *Pránjali.*
(4) *Dvaitábhritas.*
(5) *Prachinayogyas,*
(6) *Naigéyas.*
(7) *Kauthumas.*‡‡

* For brief notices of these, see Müller's Hist. of Sans. Lit. pp. 252-260.

† After *Kathanám* (of the *Kathas*) in my MS. occur the words योगयेन विशेषास्त्रत्र, which have here neither sense nor connection, and are not found in the MSS. collated by Dr. Weber.

‡ Baudhéyas, Müller.

§ Shaphéyas, Müller.

‖ Parásharyas, Müller.

¶ Audhéyas, Müller.

** Compare with this list Wilson's Vishnu Purána, p. 281.

†† Shátyamugryas, Müller.

‡‡ Dr. Max Müller makes the divisions here only five, uniting Nos. 3 and 4, and Nos. 6 and 7. In my text, however, they are said to be "seven," and separated.

Their Adhayana (is this :) The repeaters of the Sáma sing an Agnéya of eight thousand, and a Pávamána of six hundred. He who studies these becomes *Chaṇḍátprachaṇḍa* (more enlightened than the enlightened); he who studies the remainder enters among the *shishṭas* (the accomplished). Other matters are mentioned by others, as the *Ṛiktantra*, *Sámatantra*, *Samjna*, and the *Sudhátulakshana*.

There are 8014 *Sámas* with 890 *Válakhilyas*. There are *Suparṇas*, *Prénkhas*, *A'ranyakas*, and *Sauryas*. Such is the reckoning of the Sámaveda.

Of the ATHARVA-VE'DA there are nine *Bhédas* :—

(1) *Pippalas*,	(4) *Toṭṭáyanas*,	(7) *Kunakhis*,
(2) *Shaunakas*,	(5) *Jábálas*,	(8) *Devarṣhis*,
(3) *Dámodas*,	(6) *Brahmapaláshas*,	(9) *Cháraṇavidyas*.

In their *Adhyana* there are twelve thousand, in which there are five *Kalpas*, and in each Kalpa there are five *Parishishṭas*. These are

(1) *Nakshatra-Kalpa*.	(3) *Saṁhitá-Vidhi*.	(5) *Shánti-Kalpa*.
(2) *Vidhána-Kalpa*.	(4) *Abhivichára-Kalpa*.	

These are the UPAVE'DAS (Sub-Védas) of the Védas :—

Of the Ṛig-Véda,	(1)	the *Ayur-Véda Upavéda*.
Of the Yajur-Véda,	(2)	the *Dhanur-Véda Upavéda*.
Of the Sáma-Véda,	(3)	the *Gándharva-Véda Upavéda*.
Of the Atharva-Véda,	(4)	the *Arthashástra*.

So said the worshipful Vyása, or Skanda.

Of each of these four Védas [personified] the form, colour, and distinction are here mentioned. The *Ṛig-Véda* has eyes like the leaf of the lotus, a long neck, curled hair and beard, of colour celebrated as white; and the height of its body is of five Vitastis (each of which is measured from the tip of the thumb to that of the little finger). The *Yajur-Véda* is of brown eyes, of slender waist, of large throat and cheeks, of red colour or black colour; and of six Prádéshas (of the span of the thumb and forefinger) in height. The *Sáma-Véda* is of good body, of good management, of pure abode, tranquil, subdued, of large body, with the rod of the Shami (tree in hand), of bashful eyes, of colour like the sun, of nine Aratnis (cubits) in stature. The *Atharva-Véda* is pungent, bright, of lovely form, the Vishvátmá (the soul of the world), a Vishvakarma, a Kshudrakarma, a repeater of its own Shákhás, intelligent, of the colour of a large blue lotus, of ten Aratnis in stature.

The gotra (patriarch) of the Rig-véda is Atri; the deity, Soma; the chhanda, the gáyatrí. The gotra of the Yajur-Véda is Káshyapa; the deity, Indra; the chhanda, trishtup. The gotra of the Sáma-Véda is Bháradvája; the deity, Rudra; and the Chhanda, the Jagatí. The gotra of the Atharva-Véda is Vaitáyana; the deity, Brahmá; the Chhanda, Anushtup. (Then follows in the MS. an apocryphal statement of the benefits to be derived from reciting and understanding the Charanavyúha).*

It is evident from this curious tract that, after the sacrificial denominations, the first distinctions recognised among the Bráhmans were founded on the Shákhás and Charanas. Of these distinctions, as above shown, and of that of Parishad, Dr. Max Müller has laboured successfully to give a correct idea. A Shákhá (branch), it must be remembered, is a definite literary Védic treasure as held in the memory of its possessors, and taught by repetition to others. Those holding the Shákhá were identified with it, and said to belong to it. A charana (root or fold) Dr. Müller wishes to reserve "for those ideal successions or fellowships to which all those belonged who read the same Shákhá."† A Parishad was a small association of Bráhmans united for the maintenance of the sacrificial fire.‡

Besides the sacrificial distinctions, and those arising from the different Shákhás and Charanas, there were others prevalent among the Bráhmans, from pretty early times, founded on their supposed *gotras* (patriarchs), and *pravaras* (ancestors sharing in a sacrificial invocation, particularly that of the *homa*), at the munj (investiture), and at marriage ceremonies. The Bráhmans hold

* Dr. Weber and Dr. Max Müller have devoted much attention to the text of this tract, which, however, is not yet in a satisfactory state.

† Hist. of Sans. Lit. p. 378. ‡ Ib. p. 129.

that their families have sprung from the seven great Ṛishis (originally the principal Védic poets); but the lists of these Ṛishis given in the books do not agree.* Among the Gotras there are chief gotras, divisional gotras, and sub-divisional gotras. The chief gotras given in the A'shvaláyana Sútras are founded on the following Ṛishis:—*Bhṛigu*, *Angirasa* (embracing the *Gotamas* and *Bharadvájas*), *Atri*, *Vishvamitra*, *Káshyapa*, *Vasiṣhṭha* and *Agasti*. Of their various divisions and sub-divisions the list in the Sútra now mentioned has been tabulated by Dr. Max Müller.† Many other lists are in the hands of the Bráhmans.

For comparison with that of A'shvaláyana, and variety's sake, I tabulate the list of the *Nirṇaya-Sindhu*, by Kamalákara Bhaṭṭa, an approved authority in the West of India:—

I. *The* KASHYAPAS, *of Five Divisions.*

Gotras.	*Pravaras.*
Nidhruváḥ‡....	...Káshyapa, A'vatsára, Naidhruva.§
Kashyapáḥ ...	...Káshyapa, A'vatsára, Asita.
Shaṇḍiláḥ ...	...Káshyapa, Shaṇḍila; *or* Shaṇḍila, A'sita, Daivala.
Rébháḥ ...	...Káshyapa, A'vatsára, Raibhya.
Laugákshayáḥ..	...Káshyapa, A'vatsára, Vásiṣhṭha.

II. *The* VASIṢHṬHAS, *of Five Divisions.*

Vasiṣhṭháḥ ...	...Vásiṣhṭha, Indrapramadá, A'bharadvasu; *or* Vásiṣhṭha.
Kuṇḍináḥ ...	...Vásiṣhṭha, Maitrávaruṇa, Kauṇḍinya.
Upamanyavaḥ	...Vásiṣhṭha, Indrapramadá, A'bharadvasu.
Parásasharáḥ ...	...Vásiṣhṭha, Shákya, Párásharya.
Játukarṇyáḥ...	...Vásiṣhṭha, Atri, Játukarṇya.

III. *The* AGASTIS, *of Four or Six Divisions.*

Idhmaváháḥ ...	...A'gastya, Dhárḍhyachuta, Idhmaváha *or* Agasti.
Sámbhaváháḥ	...A'gastya, Dhárḍhyachuta, Sámbhaváha.
Somaváháḥ ...	...A'gastya, Dhárḍhyachuta, Somaváha.
Yajnaváháḥ ...	...A'gastya, Dhárḍhyachuta, Yajnaváha.

* See Wilson's Vishṇu Puráṇa (Index and passages referred to in it.)

† Hist. of S. Lit., pp. 380.

‡ In the Sanskrit plural. § In the singular.

Gotras.	*Pravaras.*
Sáravváhaḥ ...	...A'gastya, Dhárdhyachuta, Sáravváha.
Darbhavváhaḥ...	...A'gastya, Dhárdhyachuta, Darbhaváha.

IV. *The* Bhrigus, *of Seven Divisions.*

[Jámadagni] Vatsáḥ	...Bhárgava, Chyávana, A'pnavána, Aurva, Jámadagni.
Bidáḥ ...	...Bhárgava, Chyávana, A'pnaváha, Aurva, Baida.
A'rshṭishéṇáḥ	...Bhárgava, Chyávana, A'pnavána, Arshṭishéṇa, Anúpa, *or* Bhárgava, A'rshṭishéṇa, Anúpa.
Yaskáḥ. ...	...Bhárgava, Vaitahavya, Sáyetasa.
Mitrayuváḥ ...	...Bhárgava, Vádhryashva, Divodása, *or* Bhárgava, Chyávana, Divodása, *or* Vádhryashva.
Vainyáḥ ...	...Bhárgava, Vainya, Pártha.
Shunakáḥ ...	...Shunaka *or* Gártsamada, Gártsamada *or* Bhárgava, *or* Bhárgava Shaunahotra, Gártsamada.

V. *The* Angirasas, *of Three Divisions, and Twenty Sections.*

Gautamáḥ (a)	
A'yásyáḥ	... A'ngiras, A'yasya, Gautama.
Sharadvaṇṭáḥ	...A'ngiras, Gautama, Sháradvanta.
Kaumaṇḍáḥ	...A'ngiras, Autathya, Kákshivat, Gautama, Kaumánda, *or* A'ngiras, A'yásya, Aushija, Gautama, Kákshivat.
Dírghatamasaḥ	...A'ngiras, Autathya, Kákshivat, Gautama, Dairghatamasa.
Aushanasaḥ.	...A'ngiras, Gautama, Aushanasa.
Karéṇupalaḥ	...A'ngiras, Gautama, Karénupála.
Rahúgaṇaḥ	...A'ngiras, Rahugana, Gautama.
Somarájakáḥ	...A'ngiras, Sómarájaka, Gautama.
Vámadeváḥ	...A'ngiras, Wámadévya, Gautama.
Bṛihadukthāḥ	...A'ngiras, Bárhaduktha, Gautama.
Bháradvájáḥ (b)	
Bháradvájaḥ	...A'ngiras, Bárhaspatya, Bháradvája.
Gargáḥ ...	...A'ngiras, Bárhaspatya, Bháradvája, Saitya, Gárgya.
Ṛikshaḥ ...	...A'ngiras, Bárhaspatya, Bháradvája, Vándana, Mátavachasa.
Kapayaḥ ...	...A'ngiras, Mahíyava, Rakshayasa.
Kévala A'ngirasa (c)	
Harita ...	...A'ngiras, Ambaríṣha, Yauvanáshva.
Kutsa ...	...A'ngiras, Mándhátri, Kautsa.
Kánva ...	...A'ngiras, Ajamídha, Kánva.
Ráthítara ...	...A'ngiras, Vairúpa, Ráthítara.
Mudgala ...	...A'ngiras, Bhármya, Ashvamaudgalya.
Vishnuvṛidha	...A'ngiras, Paurukutsa, Trásadasyava.

VI. *The* Atris, *of Four or Five Divisions.*

Atréyaḥ ...	...A'tréya, Archanánasha, Syáváshva.
Vádbhutakáḥ...	...A'tréya, Archanánasha, Vádbhutaka.
Gavishṭhiráḥ ...	...A'tréya, Archanánasha, Gavishṭhira.
Mudgaláḥ ...	...A'tréya, Archanánasha, Paurváthitha.
Dhanañjayáḥ...	...A'tréya, Archanánasha, Dhánanjaya.

VII. *The* VISHVA'MITRAS, *of Ten Divisions.*

Gotras.	*Pravaras.*
Kushikáḥ ...	...Vaishvámitra, Devaráta, Udala.
Lauhitáḥ ...	...Vaishvámitra, Ashtaka, Lauhita.
Raukshakáḥ	...Vaishvámitra, Gáthina, Raivana.
Kámakáyanáḥ	...Vaishvámitra, Dévashravasa, Daivatarasa.
Katáḥáḥ ...	...Vaishvámitra, Kátyátkala.
Dhananjayáḥ.	...Vaishvámitra, Mádhuchchhandasa, Dhánanjaya.
Aghamarshanáḥ	...Vaishvámitra, Aghamarshana, Kaushika.
Púranáḥ ...	...Vaishvámitra, Pauraṇa, *or* Vaishvámitra, Devaráta, Púraṇa.
Indrakaushikáḥ	...Vaishvámitra, Indrakaushika.
Ajáḥ ...	...Vaishvámitra, Mádhuchchhandasa, Aja, *or* Vaishvámitra, Ashmaratha, Vádhúla.*

The Gotras are represented by many Bráhmans as marking their natural descent; but originally they must have represented principally religious and literary connections.

As the Bráhmanic custom now goes, no Bráhman of acknowledged standing can marry a wife of his own gotra, or of one of his own pravaras, or of his sapinda relatives extending to seven generations.

All the Sútras and law-books from the times of A'shvaláyana are unanimous about this matter.

The various Castes of Bráhmans at present existing have originated not only in the shákhás, charanas, and gotras, now referred to, but in the varied occupations of these castes, their places of residence, their adherence to custom, departure from custom, quarrels, compromises, defilement, suspension, excommunication, etc., etc. After much research, inquiry, and correspondence, I have found it quite impossible to make out a complete list of these Castes; but the vastness of their numbers and their leading peculiarities will sufficiently appear from what follows.

* Nirnaya Sindhu, Parichhéda, iii. pp. 27, 29, of Bombay Lithographed Edition. The author founds principally on the Baudháyana Sútras.

General Divisions of the Bráhmans.

The Bráhmans of India are generally divided into two great classes of five Orders each, according to the following Shloka:—

महाराष्ट्राश्च द्राविडा: कर्णाटाश्चैव गुर्जरा: ।
द्राविडा: पंचधा प्रोक्ता विंध्यदक्षिणवासिन: ॥
सारस्वता: कान्यकुब्जा गौडोत्कल मैथिला ।
गौडा: पंचविधा प्रोक्ता विंध्यादुत्तरवासिन: ॥

This passage may be thus tabulated and explained:—

(I.)—The five *Draviḍas, south of the Vindhya range.*

1. The *Mahárâshṭras*, of the country of the Maráthí language.
2. The *Andhras*, or *Tailangas*, of the country of the Telugu language.
3. The *Draviḍas*, of the country of the Dravida, or Tamulian language.
4. The *Karṇáṭas*, of the Karnáṭika, or Kánadí, or Canarese language.
5. The *Gurjaras*, of the Gurjaráshṭra, or Gujarátí language.

(II.) The five *Gauḍas, north of the Vindhya range.*

1. The *Sárasvatas*, so called from the District of the river Sarasvatí.
2. The *Kányakubjas*, so called from the Kányakubja or Kanauj Districts.
3. The *Gauḍas*, so called from the District of Gauḍa, the country of the Lower Ganges.
4. The *Utkalas*, of the Province of Utkala, or Odra (Orissa).*
5. The *Maithilas*, of the Province of Mithila.

I take up these great classes of Bráhmans in the order here given.

(I.)—The Five Draviḍas.

1. *The Maharáshṭra Bráhmans.*

The *Mahárâshṭra Bráhmans* now claim the first position in India; and judging from Mr. Prinsep's Census of

* Formed from Odradesha.

Banáras,* the religious capital of India, it seems to be conceded to them. They have no such thing, however, as unity among themselves. Their distinctions, in fact, are prominently marked. They embrace the following Castes:—

(1.) *The Déshasthas.*

The *Déshasthas* are the Bráhmans of the *Désha*, the country above the Sahya Ghâts, in which the Maráthí language is spoken. Numbers of them are to be found, however, wherever the arms and rule of the Maráthás have been carried:—in the Konkaṇa, Tailangáná, and Karnátika; in the Baroda, Indur, Gvalér (or Gwalior), Tanjur, and other States; and at the principal Tírthas, or holy places of the Hindus, as Banáras, Gayá, Prayága, etc. Most of the Maráthí poets have belonged to their order.† The majority of them follow secular employments, *(laukikakarmma)* as agents, writers, accountants, merchants, cultivators; and call themselves by the honorary titular affix of Pant, Ráo, Déshái, Déshpándé, Déshmukha, Kulkarní, Patil,‡ etc., according to their position and the former occupations of their families. Those of them who receive no dakshiná are called *Grihasthas*, (householders). Those who receive dakshiná are called *Bhikshukas* (mendicants), among whom are Vaidikas (reciters of the Védas), Shástrís (expounders of law), Joshís (astrologers), Vaidyas (physicians), Puránikas (readers of the Puránas), Haridásas (singers and story-tellers), and Brahmachárís. Generally speaking, they are of darker features than the Konkaṇasthas, though the principal habitat of the latter is near the sea. This is not entirely owing to their southern position. Their ancestors have probably to a considerable extent availed themselves of the old Bráhmanical law authorizing a Bráhman to marry the daughter of a Shúdra, as well as of the three A'rya castes, the issue of this marriage having been admissible to the Bráhmanhood in the seventh generation. The Déshasthas are generally Rig-Védís, belonging to the Smártta, Bhágavata, and Vaishnava

* As. Trans., vol. xvii. p. 491.

† See Notes on the Maráthí Language by the author, prefixed to Molesworth's Dictionary.

‡ See for the meaning of these terms Molesworth's Dictionary.

sects; but some of them read the Sámavéda and also the Atharvavéda. The Sámavédís and Atharvavédís (whose special Shákhás have perished in the Maráṭhá Country) intermarry with the Rig-Védís.

The Kshétra of the Déshasthas, it may be added, is said in the Sahyádri Khaṇḍa,* to extend from the Narmadá to the Krishṇá and the Tungabhadra rivers, excluding the Konkaṇa, and the seat of the Karhádas, to be afterwards mentioned. I am not aware that any list of their Gotras has been prepared.

(2.) *The Konkaṇasthas.*

The *Konkaṇasthás* belong to the British Konkaṇa. They are otherwise designated *Chittapávanas*, or the "pure-in-heart." In the Sahyádri Khaṇḍa, of the Skanda Puráṇa,—which bears marks of the composition or interpolation of some Déshastha of Kolápur, (which city is much bepraised in it,)† they are absurdly enough said to have been made by the Avatára Parashuráma, (in want of Bráhmans to perform for him a shráddha) from the *chitá*, or funeral pile, of sixty men, whom he consecrated and endowed with the Bráhmanhood, bestowing on them learning and beauty, and conferring on them fourteen *gotras*, and sixty *upanámas* (surnames).‡ Their allotted residence (*kshétra*) is called the Surpáraka, extending from the Vaitaraṇí river on the north to the Subrahmaṇya on the south, and from the sea on the west to the Sahya range on the east, its capital being Chittapolana or Chiplun.§ Like the Déshasthas, however, they proceed for employment to many of the distant provinces of India. They are greatly distinguished for

* Sahyádri Khaṇḍa, ch. 82.

† Sahyádri Khaṇḍa, adh. 81.

‡ The fourteen Gotras of the Konkaṇasthas are those of Káshyapa, Shaṇḍilya, Vásishṭha, Vishṇuvardhana, Kauṇḍinya, Nittundana, Bháradvája, Gárgya, Kapi, Jámadagnya, Vatsa, Bábhravya, Kaushika, Atri.

Their sixty ancient surnames are the following. Of the *Káshyapas*—Lélé, Gápu, Joga, Lavaṇé, Gokhalé; of the *Shaṇḍilyas*—Somaṇa, Gángala, Bháṭé, Ganapulé, Dámalé, Joshí, Parachuré; of the *Vásishṭhas*—Sáṭhé, Bodasa, Voka, Bápaṭa, Bágula, Dháru, Gogaṭé, Bhábhé, Pongashé, Vinjhé, Sáṭhayé, Goṇvadyé; of the *Vishṇuvardhanas*—Kidamidé, Néné, Paráṇjapyé, Menhadaḷé; of the *Kaundinyas*, Paṭavardhana, Phaṇashé; of the *Nittundanas*—Vaishampáyana, Bhádabhoké; of the *Bháradvájas*—Áchavala, Téné, Darvé, Gándháré, Ghánghuraḍé, Ránaḍyé; of the *Gárgyas*—Karvé, Gadagíla, Londhé, Máṭé, Dábaké; of the *Kapis*—Límayé, Khámbéṭé, Jáfla, Máfla; of the *Jámadagnyas*—Phéndasé, Kunṭé; of the *Vatsas*—Málashé; of the *Bábhravyas*—Bála, Béhére; of the *Kaushikas*—Gadré, Báma, Bhávyé, Váda, A'paṭé; of the *Atris*—Chitaḷé, A'thavelé, Bhádabhoké.—Gotramálikā (lithographed in Bombay), p. 2.

§ Sahyádri Khaṇḍa, adh. 81.

their talents and administrative capacity, (as lately exemplified in the case of Rájá Dinkar Ráo of Gvalér), and are often the ministers of the native States. Sir George Clerk, who has a most extensive acquaintance with the natives of India, thinks them the cleverest class of men in the country.* They are among the fairest (probably the fairest) of the Hindu races. They met with great favour from the Péshwahs, who, with their distinguished chiefs—the Paṭavardhans, Gokhalés, Rástyás, etc., belonged to their caste. A considerable number of them, bearing the designation of Khots, are hereditary farmers of land revenue in their Konkaṇa villages.†

The Konkanasthas are either Ṛigvédís, of the A'shvaláyana Shákhá, or Yajurvédís of the Taittiríya Shákhá, who respect the Sútras of Hiraṇyakéshí and A'pastamba.

Besides the 60 ancient surnames specified in a preceding note, there are 240 modern surnames current among them, making a total of 304. Of the ancient surnames 37 belong to the A'shvaláyanas and 23 to the Taittiríyas; while of the modern surnames (including that of Bhaṭṭa, by which the family of the Péshwahs of Puṇá) was denominated) 178 belong to the A'shvaláyanas and 66 to the Taittiríyas.‡ Intermarriages take place between both Shákhás, regard being had to the law about the avoidance of marriage in the gotra and pravaras of the husband. If by ignorance a mistake occurs as to the non-avoidance of marriage with a party having the same pravaras, the parties guilty of the mistake are called 'Sapravaras.' The Konkanastha Atris as "friends of all," are allowed to intermarry with the other thirteen gotras.§

The various legends about the acquisition by the Bráhmans of the Konkaṇa (embracing all the country between the Sahyas and the ocean from the Táptí to Cape Comorin) seem to indicate that their settlement in it occurred posterior to the spread of the A'ryas through other parts of India. Ráo Sáheb Vishvanáth Náráyaṇ Mandalik, (probably the best educated man of their community) in an interesting communication lately presented to the Bombay Branch of the Royal Asiatic Society, says, that "the first ancestors of this tribe have probably come by ships, either from some other port in India, or from the opposite coast of

* A similar testimony is given by Grant Duff in his History of the Maráthás (vol. 1 p. 77).

† See Col. T. B. Jervis's valuable Geographical and Statistical Memoir of the Konkan, p. 75, et seq.

‡ Gotramálikā, p. 17. § Gotramálikā, p. 3.

Africa." That they come to the Konkaṇa by sea, from a province in the North-West of India, I have little doubt. Perhaps it was under the patronage of the Sinhas of Gujarát, before the Christian era, that they began to settle in their present habitat. Many of their villages may be of a much later origin. Mr. Maṇḍalik gives documentary evidence that Murud, near Harṇaí, was founded about four hundred years ago. The study of their more ancient surnames (given in a note above) may throw light on the question of their olden places of abode. Some of their modern surnames are evidently derived from the villages in which they are now found.

The Konkaṇasthas were greatly addicted to Satí; but when that horrid rite was interdicted by Government in 1830, they discontinued it without any remonstrance. One of their number assured me, in 1829, that they were more inclined to solicit than to resist the interference of Government in the matter. "Our families, who have long practised the rite, but who acknowledge its inhumanity," he added, "will be glad of any excuse for its discontinuance." Whenever the Government has humanity palpably on its side, it may safely interfere for the benefit of the people of India. Some of the Konkaṇasthas would be glad to exculpate their fellow-casteman "Nana Saheb" from the atrocities laid to his charge; but this is more creditable to their feeling of shame on account of these atrocities, than to the soundness of the judgment which they form of their perpetrator.

(3.) *The Karháḍas.*

The *Karháṭakas* or *Karháḍas* receive their designation from the town of Karháḍ near the junction of the Krishṇá and Koyaṇá rivers, about fifteen miles to the south of Sátárá. In the Sahyádri Khaṇḍa, which shows a spirit of violent hostility to them, they are said to have been made by Parashuráma from camel's bones. They have ten Gotras.* Their Kshétra, or allotted settlement, is said to extend from the junction of the Koyáṇá on the south to the Védavatí on the north; but they are now nearly as widely scattered as the other Mahárásḥtra Bráhmans. Considerable numbers of them are found especially in the Ratnagiri Collectorate of the Konkaṇa. The bad character given to them in the Brahmáṇḍa Puráṇa I have already alluded to.† In the

* Bháradvája, Kaushika, Vatsa, Kaundiṇya, Kashyapa, Vasishṭha, Jamadagni, Vishvámitra, Gautama, Atri.

† See before, vol. i. p. 448.

Sahyádri Khanda they are broadly accused of the horrible practice of human sacrifice, even in the aggravated form of Brahmahatya, or Bráhman murder,* and there is too good reason to believe that till near our own day the charge was a truthful one. The following narrative was given to Sir John Malcolm by a Karhádá Bráhman friend in 1799. "The tribe of Bráhmans called Karhádí had formerly a horrid custom of annually sacrificing to their deities (Shaktis) a young Bráhman. The Shakti is supposed to delight in human blood, and is represented with three fiery eyes, and covered with red flowers. This goddess holds in one hand a sword, and in the other a battle-axe. The prayers of her votaries are directed to her during the first nine days of the Dasará feast; and on the evening of the tenth day a grand repast is prepared, to which the whole family is invited. An intoxicating drug is contrived to be mixed with the food of the intended victim, who is often a stranger whom the master of the house has for several months, perhaps years, treated with the greatest kindness and attention; and sometimes to lull suspicion, given him his daughter in marriage. As soon as the poisonous and intoxicating drug operates, the master of the house, unattended, takes the devoted person into the temple, leads him three times round the idol; and on his prostrating himself before it takes this opportunity of cutting his throat. He collects with the greatest care the blood in a small bowl; which he first applies to the lips of this ferocious goddess, and then sprinkles it over her body; and a hole having been dug at the feet of the idol for the corpse, he deposits it with great care to prevent discovery. After perpetration of this horrid act, the Karhádí Bráhman returns to his family, and spends the night in mirth and revelry, convinced that by this praiseworthy act he has propitiated the favour of his blood-thirsty deity for twelve years. On the morning of the following day, the corpse is taken from the hole in which it had been thrown, and the idol is deposited till next Dasará, when a similar sacrifice is made. The discontinuance of this horrid custom, however, of late years, is said principally to have arisen from the following circumstance:—At Puná a young and handsome Karnátik Bráhman, fatigued with travel and oppressed by the scorching heat of the sun, sat himself down in the verandah of a rich Bráhman who chanced to be of the Karhádí sect. The Bráhman shortly after passing by, and perceiving that the youth was a stranger, kindly invited him to

* Sahyádri Khanda, Chap. 82.

his house, and requested him to remain till perfectly recovered from the fatigues of his journey. The unsuspecting Bráhman youth readily accepted this apparently kind invitation, and was for several days treated with so much attention and kindness, that he showed no inclination to depart. He had seen also the Karhádí Bráhman's beautiful daughter, and conceived for her a violent attachment. Before a month had elapsed, he asked and obtained her in marriage. They lived happily together till the time of the Dasará arrived, when the deceitful old Bráhman, according to his original intention, determined to sacrifice his son-in-law to the goddess of his sect. Accordingly on the tenth day of the feast he mixed an intoxicating poisonous drug in his victuals, not however unperceived by his daughter. She being passionately fond of her husband, contrived unobserved to exchange the dish with that of her brother, who in a short time became senseless. The unlucky father seeing the hapless state of his son, and despairing of his recovery, carried him to the temple, and with his own hands put him to death, and made to his idol an offering of his blood. This being perceived by the young Bráhman, he asked his wife the meaning of so shocking and unnatural an action. She replied by informing him of his recent danger, and the particulars of the whole affair. Alarmed for his own safety, and desirous that justice should be inflicted on the cruel Bráhman, he effected his escape, and repairing to the Péshwah [Bálájí Bájiráo] fell at his feet, and related the whole affair. Orders were instantly given to seize every Karhádí Bráhman in the city of Puṇá, and particularly the infamous perpetrator of the horrible deed. He was, with a number of others similarly convicted, put to death; and all the sect were expelled the city, and strict injunctions laid on the inhabitants to have in future as little connexion with them as possible."*

That a Karnáṭika Bráhman fell a victim to Karhádí fanaticism on such an occasion as that now referred to is probable, for no Karnáṭika Bráhman will now lodge in a Karhádí house even for a single night; but the story of the marriage, as related, is to be discredited, as the different castes of Bráhmans do not intermarry with one another, and girls in the different castes are married only in their infancy. The charge of human sacrifice, however, much in the form alleged, is repeated by Colonel Alexander Walker in a letter addressed to the Bombay Government in 1808. Major Moore, in commenting on the communication of

* Trans. of Bombay L. Society, vol. iii., pp. 86-87.

Colonel Walker, refers to three instances of human sacrifice brought to his notice by Vishṇu Pant, a Karhádá Bráhman, who was agent to a respectable mercantile house in Puṇá.*

Of the horrible custom now noticed no instance has been brought to the notice of the British Government since the assumption of the Péshwah's territories in 1818. There is every ground to believe that the custom, (which was probably confined when it did exist to such of the Karhádás as worship one or other of the Sháktis,—as Mátriká Dévi mentioned in the Sahyádri Khanda, and there described as a hideous deity) has been totally abandoned; and that there is no reason to charge any of the Karhádas of the present generation with the guilt of its observance. They appear in every way as respectable as their neighbours. The great Maráthí poet Moropant belonged to their caste. To them, too, belonged one of the most learned natives who has yet appeared in Western India, the late distinguished Bála Gangádhar Shástrí Jámbhékar, professor in the Elphinstone Institution. What is generally said of the intelligence of the Konkanasthas is applicable to the Karhádas, with whom they are generally on friendly terms.

(4.) *The Káṇvas.*

The *Káṇvas* we have already noticed as forming, according to the Charanvyúha, a Shákhá of the White Yajur-Véda.† Their Bráhmaṇa is the Shatapatha; and their Shrauta Sútras those of Kátyáyana. A few houses of them are in Puṇá. Considerable numbers of them are found in the Kolápur State and other parts of the Maráthá Country, where they frequently go by the name of *Prathamshákhí*, meaning the first (surviving) Shákhá of the White Yajur-Véda. The Badavas (or cudgelists) who strive to preserve order at the Pandhurpur temple are of their caste.

(5.) *The Mádhyandinas.*

The *Mádhyandinas* are also mentioned in the Charanavyúha as a Shákhá of the White Yajur-Véda, using also the Shatapatha Bráhmaṇa and the Katyáyana Sútras. Their name is derived from the *sandhyá* (junction) or season of worship at noon, to which they attribute much importance. They are numerous at Násik and its neighbourhood, but extend to Kolápur and the Southern Maráthá Country. Some of the other Bráhmans consider it unlucky to see their

* Moore's Hindu Infanticide, pp. 196-198.

† See p. 11, above.

faces before noon. The guru of the Mahárájá of Kolápur and the titular Pratinidhi of Sátárá belong to their community, and have Jágirs. Their employments are similar to those of the Déshastha Bráhmans.

The five classes of Brahmans above mentioned generally freely eat with one another, though they do not intermarry. It was to them principally that the Péshwahs of Puṇá distributed their *dakshiṇá*, or honorary alms, nominally in acknowledgment of literary attainments.*

(6.) *The Pádhyas.*

The *Padyas* or *Pádhyas* are a very small community of Bráhmans. Their Kshétra is said to be on the Ghâṭa-Máthá (the highlands above the Konkaṇa); but they are also found in the low country. The Sahyádri Khanda calls on other Bráhmans to avoid them, and to refrain even from tasting their water.† Moréshvar Shástri Tulu, an intelligent Bráhman, says they are sprung from the Karhádas, and have received the name of *Pádhya* from their having acted as the *Upádhyas* (family priests) of the rude tribes on the Ghát summits.

(7.) *The Dévarukhas.*

The *Dévarukhas* are found at Dévarukha, Rájápur, and other places in the Ratnagiri Districts.‡ A few of them are in the Alibágh

* This *dakshiṇá*, as is well known, is still partially continued (but now with salutary modifications) by the British Government. On the 30th July, 1841, as then intimated to me by a letter from Major Candy, who has had much to do with its improved application, its recipients, in caste and numbers, stood thus: *Konkaṇastha*, 1036; *Déshastha*, 515; *Yajur-Védi (Mádhyandina?)*, 188; *Karháda*, 100; *Tailanga-Dravida*, 14; *Rámánujiya*, [probably *Karnáṭikas* and *Drávidas* belonging to the order of Rámánuja], 6; *Káṇva*, 2; and *Maithila*, 3. It should be here noticed that as the Péshwahs, as likewise the *Paṭavardhanas*, *Rástyás*, and others of their Brahmanical Generals and Jagirdárs, were Konkaṇasthas, the Chittapávanas had got the pre-eminence here brought to notice.

† Sahyádri Khanda, chap. 82. They are Ṛigvédis.

‡ *Dévarukha* comes from the Sanskrit *Déva-Ṛishi* or *Dévarshi*. The Devarshis (see above, p. 12) were a shákhá of the Atharva-Véda. The Dévarukhas may be a remnant of this shákhá.

Sub-Collectorate and in the Northern Konkaṇa, in which they were encouraged to settle by the Péshwahs. Some of them have got as far as Baroda. They now consider themselves a shákhá of the Black Yajur-Véda. They are generally in poor circumstances. The Konkanasthas drink water at their hands, but they are rather shy of eating with them. When they do dine with them, they generally avoid sitting in the same line with them, lest they should be involved in poverty.

(8.) *The Paḷashás.*

The *Paḷashás* are the Bráhmans first mentioned in connexion with the population of Bombay.* They are, they say, of the Vájasanéya shákhá, devoted to the White Yajur Véda. They act as family priests, physicians, and astrologers to Parbhus, Sutárs, Bhandáris, Sonárs, etc. etc. in Bombay, in which their population is reckoned at about 1,500 souls. Their Kshétra is said by them to be in the environs of the village of *Paḷasa* near Panvél. They seem, too, to have had some connection with the island of Salsette. No substantial reason is known for their disparagement by other Bráhmans.

(9.) *The Kírvantas.*

The *Kírvantas* are said in the Sahyádri Khanda of the Skanda Puráṇa to have their Kshétra, of five Kroshas, near the Gománchala (region of the Gománta mountain), and to have sprung from "twelve Bráhmans."† They are also found in the Alibágh Districts, and other places of the Northern and Southern Konkanas. They say they are Rig-Védis, attached to the Aitaréya Bráhmaṇa, and of the Ashvaláyana Shákhá. Many of them are cultivators, and have considerable property. They are now gaining favour from the Konkanasthas, who long stood aloof from them. Some of them are good Sanskrit scholars.

(10.) *The Tirgulas.*

The *Trigúḷas* or *Tirgúḷas* employ themselves in planting the piper-betel. They are principally found at Miraj and other places on the banks of the Krishṇá, at Indápur, Solápur, etc. They seem to resemble the Haika Bráhmans of the West of the Karnáṭika. In the defence of the products of their fields, they kill insects, and other Bráhmans consequently refuse to eat with them. They hold themselves

* See R. X. Murphy in Trans. of Bombay Geo. Soc. vol. 1. p. 131.

† Sahyádri Khanda, Adh. 84.

to be Shukla Yajurvédís; but they are little known among the people for their scholarship.

(11.) *The Javaḷas.*

The *Javaḷas* are perhaps the representatives of the *Jábálas* of the Vájasanéyins mentioned in the Charana-Vyúha.* Their claim to the Bráhmanhood, however, is not admitted by the Bráhmans in general. The following account of them is given in the appendix to the Játibhéda Vivékasára:—"These people reckon themselves Bráhmans. They are abundant in the Konkaṇa [near Suvarnadurga]. They were originally Kunabís; but Parashuráma Bháu (Paṭavardhana) the Péshwah's relative made them Bráhmans for his own convenience.† They perform menial services connected with the hearths of the Bráhmans. But the Bráhmans acknowledge them not as Bráhmans. They eat fish."‡ Some other Bráhmans take water at their hands, but don't eat or intermarry with them.

(12.) *The A'bhíras.*

The *A'bhíras* receive their designation from their being ministering priests to A'bhíras (now A'hirs) herdsmen and cultivators. Some of them have settled in Khándesh from Gujarát and Rájputáná, in connexion with which provinces they will be noticed onwards.

(13.) *The Sávashás.*

The *Sávashás* are said to have originated in a hundred and twenty-five (*savashe*) Bráhmans defiled by partaking of a funeral *shráddha* given by a Bráhman, who had been living with a Chámbhárin. They engage in merchandise, and seem to be prospering in their worldly affairs. They are now found in considerable numbers in the Southern Maráthá Country; but they are said to have originated at Chámbháragondí, in the Ahmadnagar Zillah. They are Rigvédís.

(14.) *The Kástas.*

The *Kástas* found in Puná, Khándésh, and other places, reckon themselves *Bráhmans*; but they are not acknowledged as such by the ordinary Maráthá Bráhmans. They did not receive Dakshiṇá

* See before p. 11.

† This, I think, would not have been done without their having had previous Bráhmanical pretensions.

‡ This custom they seem now abandoning.

under the Péshwah's government. Have they had any connection with the Káyasthas? They rank lower than the Sarváshás. In Puná, they pride themselves on being *shighrakavis*, or extemporizing poets. Their attempts at versification are in the Maráthí language.

(15.) *The Kunḍa Golakas.*

The *Kunḍa Golakas*, who are numerous in the Dakhan, claim to be Bráhmans; but they are held to be the offspring of the adultery of a Bráhman father with a Bráhman woman, not his wife.* They act as money-changers, shopkeepers, astrologers and cultivators. As we have already seen, they are mentioned with disparagement in the Smritis. They do not admit the bastard Bráhmans of the present day into their caste.

(16.) *The Ránḍa-Golakas.*

The *Ránḍa-Golakas* are said by the Bráhmans to resemble the Kunḍa-Golakas in their origin, with this difference that their first female parents were Bráhmaní widows. The Kunḍa-Golakas consider themselves their superiors. Like the Kunḍa-Golakas, they do not admit bastard Bráhmans into their caste. They are sometimes called *Gomukha* Bráhmans. Their employments are the same as those of the Kunḍa-Golakas.

(17.) *The Bráhmaṇa-Jáis.*

The *Bráhmaṇa-Jáis* are held to be sprung from the intercourse of Bráhmans with women of inferior castes; but they do not admit into their community persons having this origin at present, who are generally viewed as having only the rank of Shúdras.

(18.) *The Sopárás.*

The *Sopárás* are denominated from the village of Sopárá, north of Basaí or Bassein, in which district alone they are found. They consider themselves Sámavedís; but their áchara is like that of Shúdras. They are cultivators of the palm-tree. The Bráhmans take water at their hands, but don't eat with them.†

(19.) *The Khistís.*

The *Khistís* are most numerous in the towns of Ahmadnagar and Paithan, where they amount to a few hundred families. They

* See above, p. 66. † Information of Rao Bahádur Dádobá Pándurang.

are said to be a colony of the Gujarát Khédávála Bráhmans, who since their immigration into the Dakhan (through Khándésh, where some of them are still found), have adopted the dress, manners and customs of the Déshasthas. They principally engage in money-lending. They use the Gujarátí language in their own houses.*

(20.) *The Huseinís.*

The *Huseiní Bráhmans* are found near Ahmadnagar, formerly the seat of a Muhammadan dynasty. They are half converts to the Muhammadan faith and observances, though they retain some of their Bráhmanical practices, and generally intermarry only among themselves.† They ask alms both from Muhammadans and Hindus. Persons with the same designation wander through most of the provinces of India. One of them, with whom I have conversed as this sheet goes through the press, says he is a Bráhman who acknowledged the Muhammadan creed at Jagannátha-Purí, but preserves much of his Bráhmanical áchára, eating only with Bráhmans (?) and Sayyids.

(21.) *The Kalankís.*

The *Kalanki Bráhmans* are found in the Nágpur districts. They are reformers, but are viewed by other Bráhmans as 'contaminated,' according to the name which they have received. They have a good many followers among the people of the province to which they belong.‡

(22.) *The Shenavís.*

The *Shénavís*§ or *Sárasvata Bráhmans* have been reserved to the end of this list, for though they are abundant on the coasts of the Konkana and the Goa territories, as well as the island of Bombay, they belong to the Pancha-Gauda, and not to the Pancha-Dravida. According to the researches of the learned Dr. Bháu Dáji, who in Bráhmanical reckoning belongs to their community, they have been settled there for six or seven centuries. Though officiating priests have not been wanting among them, they are nearly entirely secular-

* Information of Mr. Dádobá Pandurang.

† Information of Mr. Dádobá Pandurang.

‡ Information of Rávji Shástri Bápat.

§ This name is probably a nickname. Some will have it that it originates in a sectarian fable that the Shénavís are the offspring of a Bráhman and a girl who was found by him gathering *shen* or cow-dung, whom he made a mother. Perhaps the word is a corruption of the Kanarese *shánbhog*, a village-accountant.

ized, as writers, accountants, and general men of business, particularly now in connexion with the English and Portuguese governments. Like the other Sárasvata Bráhmans (so named from the river *Sarasvatí*), scattered throughout India, they make a free use of animal food, particularly of fish, which they jocularly denominate *jalasháka*, or water-vegetable. By the other Bráhmans, three of the six works of the Bráhmans are withheld from them in theory; but for this no adequate authority on caste-principles is forthcoming. Some of them are followers of the Vaishnava Madhváchárya; and some few of them are Smárttas, (observers of the Smritis), or followers of Shankaráchárya. Various factions, now distinct from the followers of these two sects, have during the last century broken out among them, which have led to the formation of some thirteen or fourteen tatas, such as (22) the *Narvánkar*, (23) *Kéloskar*, (24) *Bárdéshkar*, (25) *Kudáldéshkar*, (26) *Pédnékar*, (27) *Bháláválékar*, (28) *Kushasthálí*, (29) *Khaḍapé*, (30) *Khajuré*. These tatas, which are named from the districts to which they primarily belonged,—are so affected to one another that their members do not even take a social meal together, or with the Smárttas and Vaishnavas. A spirit of reform is happily rising among the Shénavis which, it is hoped, will put an end to this and much older folly. The influence among them of Dr. Bháu Dáji is of a reformatory character. So was that of the late Mr. Govind Náráyaṇ, of the Free General Assembly's Institution, whose numerous works have proved a valuable accession to popular Maráthí literature. The classes which stand aloof from the tatas above-mentioned are called *Kevala-Shénavis*, or pure Shénavis.

The part acted by the Maráthá Bráhmans in the political history of India, especially during the last three hundred years, is well known. They were extensively employed in public service during the existence of the Muhammadan kingdoms of the Dakhan. "About the year 1529," says Captain James Grant Duff, "it is particularly deserving of notice that Burahán Nizám Sháh bestowed the office of *Péshwah*, or prime minister, on a Bráhman whose name according to Ferishta was Kawersen (?), and from that period Hindus acquired great

influence in the Nizám Sháhí government. Ibrahim 'Adil Sháh, upon his accession to the throne of Bijápur in 1555, likewise showed a great preference for the natives of Mahárâshtra, both as men of business and as soldiers. He discontinued keeping the accounts in Persian, for which he substituted Maráthí, though deeds of importance were written in both languages. This regulation tended to increase the power and consequence of Maráthá Bráhmans."* When the rebellion against the Muhammadan power headed by Shivájí became successful, and the Maráthá kingdom was established, that energetic, enterprizing, cunning, and treacherous Maráthá soon selected a large, nay the larger, portion of his Councillors from the Bráhmans, while he made great demands on their fraternity for conducting the general business of his kingdom, and even for military commands, small and great. The founder under him of Pratápagad, the well-known isolated hill-fort fronting Mahábaleshwar to the West, was a Déshastha Bráhman named Moro Tirmal Pingle, who had formerly been in the service of his father in the Karnátika. His principal minister at this time was Shámaráj Pant, also a Bráhman; and to him he for the first time gave the title of Péshwah, and a considerable military command.† A succession of Bráhman Péshwáhs, or *Mukhya Pradhánas*, prime ministers, continued after the death of Shivájí, and with their associates in the Council they soon became more important personages than their royal masters. One of them, Báláji Vishvanáth, originally an humble kárkun or

* Grant Duff's Hist. of the Maráthás, vol. i. p. 75.

† Grant Duff's Hist. vol. i. p. 150. *Pant* is a diminutive name formed from *Pandit*. *Péshwah*, which is a Persian word, means literally a 'frontman' or 'leader.'

clerk, who was appointed Péshwah by Sháhují in 1714, proved a very able administrator, and contributed much, by the combinations which he formed and the movements which he directed, to the expansion of the Maratha power, and the unwarrantable exactions which it made from so many of the provinces of India. His son, who after a short interval succeeded him, was a man of distinction. "Bred a soldier as well as a statesman, Bájírão united the enterprize, vigour, and hardihood of a Maráthá chief, with the polished manners, the sagacity, and address which frequently distinguish the Bráhmans of the Konkana. Fully acquainted with the financial schemes of his father, he selected that part of the plan calculated to direct the predatory hordes of Mahárâshtra in a common effort." He had a rival in Shrípat Rao, a Yajurvédí Déshastha; but ere long he gained a decided ascendancy. Before his death the Maráthás under leaders, often acting an independent part for themselves, had not only "overturned ancient monarchies," but were "plundering and burning on the east and on the west, from the Hughlí to the Banás and from Madras to Delhi." He was too much of a rapacious soldier to maintain regularity in his internal administration, and to do justice to his financial arrangements and the maintenance of an impartial jurisprudence. Yet, "if he inherited some of the defects of his caste, he was free from their bigotry, and but slightly tainted with the meaner vices which render the general character of Bráhmans when in power despicable."* He was succeeded, not without a struggle, however, by his eldest son Balájí Bájí Ráo, who in 1750, with the connivance of the principal Maratha chieftains,

* Grant Duff's Hist. of Mar., vol. i. pp. 483-571.

—such as Bhouslé, the founder of the Nágpur State, and Yashvant Ráo Dábhádé,* and ultimately of Shindya ("Scindia") and Holkar,—made Puná the *de facto* Maráthá capital, while the descendants or representatives of Shivájí, male and female, lived with the mere semblance of royalty at Sátárá. From that time till the English conquest of the Dakhan in 1818, the Maráthás, notwithstanding the great liberties used by their chieftains (often making conquests for themselves) had a Bráhman Ráj for their guidance in all matters religious, social, and political. The general character of the heads of that Ráj was such as cannot be admired.

Bálájí Bájí Ráo was indolent and inactive, and the principal military arrangements were left to his brother Raghunátha Ráo, while the civil administration was devolved on his cousin Sadáshiva Chimnájí,† who had an able coadjutor in Rámachandra Bábá, a Shénaví. The Maráthá power reached its zenith during his reign, in which also, in consequence of the disastrous battle of Pánipat, fought in 1761, it began in reality to decline, though many of its movements throughout most of the provinces of India continued for long to be of a very vigorous though irregular character. Bálájí Bájí Ráo was so affected by his losses at Pánipat that he sank under his grief. Speaking of him generally, Grant Duff says: "Bálájí Bájí Ráo was a man of considerable political sagacity, of polished manners, and of great address. His measures are marked by an excessive cunning, which Bráhmans, in general, mistake for wisdom; he practised all the arts of dissimulation, and was a perfect adept in

* The Senápati and employer of Damájí Gáikáwád in Gujarát.

† Grant Duff, vol. ii. pp. 73, 119.

every species of intrigue. A strong example of the worst species of Bráhman character is shown in the manner in which he compassed the destruction of Sakawár Bái Shirké (a Maráṭhá lady). The private life of Bálájí Ráo was stained with gross sensuality; but, though indolent and voluptuous, he was generous and charitable, kind to his relatives and dependants, an enemy to external violence, and to that sort of oppression which such violence implies; on the whole, he may be regarded as rather a favourable specimen of a Bráhman in power."*

Mádhava Ráo Ballál, his second son, who received investiture as Péshwah from the nominal Rájá of Sátárá in September 1761, when he was only seventeen years of age, bore a much better character both as a man and a prince. He was distinguished for his equity and the support of the weak against the strong. The Bráhmans had a marked position in his government, even in his army. It appears from an official list that of 449 officers in that army, 95 (holding high appointments) were Bráhmans, 8 Rajputs, 308 Maráṭhás, and 40 Muhammadans.†

Náráyaṇa Ráo, his brother, was the next Péshwah, receiving the investiture in December 1773. Raghunátha Ráo, his uncle, was confined by the general advice of his counsellors, in the palace of Puná. The celebrated Konkanástha Bráhman Náná Phaḍnavis stood high in his estimation, but Bajabá Purandaré, a Mádhyandina, and Hari Pant Phaḍaké, a Konkaṇastha, were his chief confidants. He was cruelly murdered in his palace on the 30th August 1773, a conspiracy for his seizure having been formed under the direction of his uncle Raghunátha, or

* Grant Duff, vol. ii. p. 158. † Grant Duff, vol. ii. p. 228-240.

Rághobá, which appears to have gone farther than was at first intended. In connexion with the inquiries which were instituted about this atrocity, one court Bráhman acted a most commendable part. He instituted a search into the whole transaction. "About six weeks after the event, having obtained proofs against Raghunátha Ráo, the Shástrí waited upon him, and accused him of having given an authority to Somér Sinha and Muḥammad Yusif to commit the deed. Raghunatha Ráo is said to have acknowledged to Ráma Shástrí that he had written an order to those men, authorizing them to seize Náráyana Ráo, but that he never had given the order to kill him. This admission is generally supposed to have been literally true; for by the original paper, afterwards recovered by Ráma Shástrí, it was found that the word *dharáwén* to seize, was altered to *máráwéñ* to kill. It is universally believed, that the alteration was made by the infamous Anandí Báí (his wife), and although Raghunátha Ráo's own conduct, in subsequently withholding protection, even at the hazard of his life, sufficiently justifies the suspicion of his being fully aware of it, the moderate and general opinion in the Maráthá country is, that he did not intend to murder his nephew; that he was exasperated by his confinement, and excited by the desperate counsels of his wife, to whom is also attributed the activity of the domestic Tulájí Pavár, who was set on by the vindictive malice of that bad woman. After Raghunátha Ráo had avowed his having so far participated in the fall of his nephew, he asked Ráma Shástrí what atonement he could make. 'The sacrifice of your own life,' replied the undaunted and virtuous Shástrí, 'for your future life cannot be passed in amendment; neither you nor

your government can prosper; and for my own part, I will neither accept of employment, nor enter Puná, whilst you preside in the administration.' He kept his word, and retired to a sequestered village near Wái."* Raghunátha Ráo, however, having received also the clothes of investiture from Sátárá, was proclaimed Péshwah. He had his measures and partizans; but the birth on the 18th April 1774 of a posthumous son, Mádhava Ráo Náráyaṇa, of his murdered nephew, "gave a finishing blow to his ever being recognized as Péshwah,"† though he made several military movements in the supposed interests of the Maráṭhá States, and concluded a treaty with the English at Bombay, ceding to them Bassein, Salsette, etc., in 1774. The Supreme Council in Bengal disapproved of the Bombay Alliance with him, and adopted several measures for its counteraction; but the Court of Directors was not unfavourable to the measures adopted by the Western Presidency. From both Rághobá and the partizans of the youthful Péshwah territorial concessions were obtained by the English, not altogether creditable either to those demanding them, or to those imparting them. It is rather remarkable that after an insurrection raised in the Konkana by a Kanojá Bráhman, pretending to be Sadáshiva Chimnájí, who had fought and fell at Panipat, that impostor was contrary to the Brahmanic institutes‡ executed at Puṇá by being bound to the foot of an elephant, and trampled to death.§

* Grant Duff, vol. ii. pp. 249-250.

† Grant Duff, vol. ii. p. 264.

‡ See vol. i. pp. 22, etc.

§ "The Bráhmans of Puná have two stories respecting the fate of this criminal, both intended as apologies for the execution of a Bráhman, under a Bráhman government. One is, that the impostor was

General political and military events of this period we are not called to notice in connexion with this work. It is sufficient to remark that the education of the young Péshwah was directed by Náná Phaḍnavís. His uncle died when he was only nine years old; but Náná maintained his interests in opposition to a faction formed in behalf of the two sons of Rághobá, Bájí Ráo, and Chimnájí A'pá who was born of Ánandabáí after his father's death in 1784.* In 1795 the young Péshwah was in his twenty-first year; but Náná Phaḍnavís relaxed nothing of the watchfulness with which he had reared him. The sons of Rághoba he kept at a distance from court. In 1794, when Ánandabáí died, they were confined in the fort of Shivanír near Násik. The condition of these young men excited throughout the Maráṭhá country strong feelings of general commiseration. But this only increased the

not a Bráhman, but a goldsmith; and the other is, that he was secretly removed and immured in a dungeon at Ahmadnagar, where he was starved to death, and a condemned criminal, by trade a goldsmith, substituted to deceive the populace. Starvation, insufficient, unwholesome food, and a damp dungeon, was really the dreadful execution frequently reserved for Bráhmans, and practised by the Bráhman government by way of evading the inexpiable sin of depriving one of that sacred class of life. Amongst other stories, raised by the Péshwahs to prejudice the vulgar against the race of Shiváji, it was pretended that the boon of the goddess Bhaváni, the truth of which no one could deny, which granted the Maráṭhá sovereignty to his lineal descendants for twenty-seven generations, had been taken away because Shiváji killed two Bráhman spies with his own hand, having shot them with arrows, by means of that unerring aim which was one of the gifts of the goddess, and impiously hit them in the forehead, right through the distinguishing mark of their caste."†

* Rághobá had also an adopted son called Amrit Ráo. Grant Duff, vol. iii. p. 123.

† Grant Duff, vol. ii. p. 331.

weary circumspection of Náná Phadnavís, the minister, to whom the elder of the legitimate sons of Raghunátha Ráo had early become an object of jealousy. "Graceful in his person, with a handsome and youthful countenance which ensured favourable impressions, Bájí Rao had the mildest manner, and an address so insinuating, that he gained the goodwill of all who approached him. His bodily and mental accomplishments were equally extolled; at the age of nineteen he was an excellent horseman, skilled in the use of the sword and bow, and allowed to be the most expert spearsman in (the) Gangátír.* He was deeply read in the Shástras, particularly in such parts as regards the observance of caste; and of his age, no Pandit so learned had been known in Maháráshtra." The young Péshwah, free from jealousy of his cousin, frequently expressed a strong desire to procure his enlargement, and cultivate his friendship; but Mádhava Ráo himself was watched, while Bájí Rao was still kept a close prisoner. "The latter, however, having discovered the favourable disposition of the Péshwah towards him, and having at last gained Balwant Ráo Náganátha, he conveyed a message with assurances of respect and attachment, adding that 'he was in confinement at Shivanérí, and the Péshwah under the control of his minister; —that their condition as prisoners was nearly similar, but that their minds and affections were free, and should be devoted to each other;—that their ancestors had distinguished themselves, and that the time would arrive when his cousin and himself might hope to emulate their deeds, and raise for themselves a lasting and honourable name.' This message was the commencement of a cor-

* The country on the banks of the Godávarí, held to be a Ganges.

respondence, which began shortly after the return of the army to Puna, and continued for some time, till at length it came to the knowledge of Náná, who betrayed a rage, altogether unusual, at the discovery. He immediately threw Balwant Ráo Náganátha into a hill fort loaded with irons, severely reproached Mádhava Ráo, and rendered the strictness of Bájí Rao's confinement far more rigid than before. Mádhava Ráo already galled by restraint, and irritated by the insiduous messages of his cousin, was overwhelmed with anger, disappointment, and grief; he refused, absolutely, to quit his apartment, and his absence from his usual place at the Darbár, was imputed to fever. At the Dasará which happened on the 22nd October, and was conducted with great splendour, he appeared amongst his troops, and, in the evening, received his chiefs and the ambassadors at his court in his accustomed manner; but his spirit was wounded to desperation, a fixed melancholy seized on his mind, and on the morning of the 25th October, he deliberately threw himself from a terrace in his palace, fractured two of his limbs, and was much wounded by the tube of a fountain on which he fell. He survived for two days, and having particularly desired that Bájí Rao should be placed on the masnad, he expired in the arms of Bábá Ráo Phadaké, for whom he had entertained a strong affection."*

So perished the Péshwah Mádhava Ráo Náráyana.† Náná Phadnavís resorted to most dishonorable intrigues to prevent Bájí Rao, whose retaliation was dreaded, from suc-

* Grant Duff, vol. iii. pp. 124-126.

† A remarkable painting of the unhappy young prince, of his wily and able minister Náná Phadnavís, and of the cunning and unconstant Daulat Ráo Shindya (Scindia) is in the possession of the Bombay Government.

ceeding to the Péshwahship; but they were ultimately abortive. Bájí Rao was seated on the masnad on the 27th October 1796, the Náná at first contriving to retain his position as prime-minister, in which office he continued, except for a short interval, displaying wonderful talent, moderation, and accommodation in very troublous times, till the day of his death, which occurred on the 13th March, 1800. Bájí Ráo was the last, and, all things considered, the worst of the Péshwahs. "To trust none, and to deceive all, was the game he invariably played, and like all who have ever done so, he never failed to lose."* He connived at the destruction, cruelly effected by Shindyá, of three Shénaví Bráhmans, high in power.† To other murders he was a party, the last being that of Bálá-Gangádhara Shástrí, (a Konkanastha), the envoy of the Gáikawád, which occurred at the tírtha of Pandharpur in 1815, a little before his own fall. His treachery with the native powers, and especially with the English,—in executing which he found willing agents both in the priestly and in other castes, was unbounded. "His court, which was gay and licentious beyond that of any other Péshwah, soon became agreeable to the generality of Bráhmans in Puná, and a high offer for a district was a sure way to the temporary notice of the prince. All his expenditure was regulated by contract. The net revenue of the state was about one hundred and twenty lakhs of rupees, of which Bájí Ráo saved annually about fifty lakhs, and he had, at this period, collected treasure exceeding fifty millions of rupees. Whilst thus intent on amassing wealth, his time was divided in the encouragement of the grossest debauchery, and the practice of the

* Grant Duff, vol. iii. p. 149. † Grant Duff, vol. iii. p. 149.

most absurd superstitions. He aspired to a character for sanctity; was rigid in the observance of every form required by the rules of caste; and the murder of Nárayana Ráo, attributed to his parents, was a subject of inquietude and remorse. To atone for their crime, he planted several hundred thousand mango trees about Puná; gave largesses to Bráhmans and religious establishments, and was particularly generous to the temple at Pandharpur. As an instance of his superstition, may be mentioned a dream of one of his religious attendants, who declared he saw the ghost of Náráyana Ráo, and that it had ordered a dinner for one hundred thousand Bráhmans; an entertainment which was immediately provided. To the complaints of his subjects he never listened; and if the villagers endeavoured to approach his presence, they were driven away by the attendants. The farmers of the districts had generally the superintendence of civil and criminal justice, and their powers in this respect enabled them to increase their collections by fines and exactions. There was a nominal court of justice at Puná, under a Shástrí, who had a very large establishment. It was supported entirely by the corrupt emoluments which power enabled its members to draw from the public, and was so notoriously corrupt, that the poorer suitor, unless he had interest, or could bribe some great man of whom the Shástrí stood in awe, was certain to lose his cause."*

Among the places exterior to the Marátha country in which Bájí Ráo laboured most assiduously to establish his ascendancy was Gujárát. It was in connexion with the affairs of that province that Bála-Gangádhara Shástrí

* Grant Duff, vol. iii. pp. 361-363.

was sent by the Gáikawád as envoy to the court of Puṇá. He accompanied Bájí Ráo to Pandharpur, where he was murdered by the hired assassins of Trimbakjí Dénglya, originally employed by the Péshwah as a spy and a panderer to his vices. The Péshwah, "if he did not instigate, approved of the murder."* His subsequent intrigues at Puṇá; his rising against the British, even when their affairs were admirably well conducted at his court by the Hon. Mountstuart Elphinstone; his subsequent defeats; his surrender to Sir John Malcolm; and his banishment to Baithur, with far too liberal a pension, which ultimately gave the power of mischief to his adopted son the Náná Sáheb, of undying infamy, are so well known that they need not be dwelt on in this place. His downfall was the commencement of the abiding rise of the Maráthá country. The deliverance of the Mahárâshṭra Bráhmans from his leadership, think of it what they may, was an event calling for their highest congratulations.

The result of the experiment of a purely Bráhman Ráj in Mahárâshṭra, which was in all probability the last which on any considerable scale will be witnessed in India, when looked to in its political relations, reflects no credit on the Bráhmanical order. In its social and religious aspects, also, it is deserving of grave reprobation, when seen either from an Indian or a general point of view. The Bráhmans in becoming de facto kings acted in direct opposition to the Indian law-books.† It could not be distress for a mere livelihood, which, as we have seen, forms an exceptional circumstance warranting

* Grant Duff, vol. iii. p. 375.

† See, for example, Manu. iv. 84-86.

a Bráhman, to discharge the duties of another caste, which drove them to the assumption of sovereign power, which by the laws they have to counsel and not to exercise. It was doubtless the sheer love of grandeur and wealth. One little semblance of apology they were always careful to maintain. "The Puná government," says Major E. Moore, who himself witnessed the state of matters with the last Péshwahs, "have a little reserve, or salvo, in the existence of a nominal legitimate Rájá at Sátárá. And the Péshwah professes, as the title implies, to be only his first servant, although he be to all intents and purposes a sovereign as far as he can enforce its acknowledgment."* Transgressors themselves in most important respects of the law of caste, for which certainly they are not to be blamed, they were strict upholders of what they considered to be its general interests. The Antyajas, or lower than caste-people, they kept in a state of great depression. "Under the Brahmanical rule of the Péshwahs in the Dakhan any Pariah [Parvárí, Máng, etc.] was liable to severe punishment who walked anywhere between a Bráhman and the sun, so near that a portion of his shadow should fall on any part of the holy man's person. Consequently, in the morning when the shadows were long, a Pariah was obliged to use great caution if he met a Bráhman on the road, and on no account to pass him on the eastern side."† Similar precautions were observed in the evening. Even after the acquisition of the Maráthá country by the British, I have myself seen mendicant

* Moore's Hindu Pantheon, p. 351.

† Letter signed Judicus, and dated March 17, 1858, published in the *Record* newspaper.

Bráhmans ordering the low-castes to jump into the hedges or ditches to allow them to pass them without contamination. Altogether the low-castes suffered many indignities at the hands of the Péshwahs and their agents. The wild tribes, such as the Kulís and Bhills, also experienced from them an extremely harsh treatment. To these tribes, indeed, their tender mercies were cruel, as onward we may have an opportunity of noticing.*

Of the general character of the Maráthá Bráhmans, as noticed after the conquest of the Maráthá country above the Ghats, in 1818, the Hon. Mountstuart Elphinstone thus wrote:—"The Bráhmans, who have long conducted all the business of the country, are correctly described by Mr. Chaplin as an 'intriguing, lying, corrupt, licentious and unprincipled race of people'! to which Captain Grant adds with equal truth, 'that when in power they are coolly unfeeling, and systematically oppressive,' and now 'generally discontented, and only restrained by fear, from being treasonable and treacherous.' They are superstitious and narrow in their attachment to their caste, to a degree that has no example elsewhere; but they are mild, patient, intelligent on many subjects, even liberal and enlightened; and, though regardless of sufferings which they may indirectly produce, they are naturally very averse to

* Take in passing the following example:—"Bálájí Lakshuman, the diván of Vithal Narsinha Vinchorkar, and a personal favourite of Bájí Ráo, finding it impracticable to reduce the Bhills (of Khándésh), by force, inveigled a whole tribe of them, with their wives and families, to an interview at Kopargáum, on pretence of affording them a settlement, when they were treacherously seized, and most barbarously precipitated into wells, where the whole perished."—Grant Duff, vol. iii., p. 338.

cruelty and bloodshed: there are among them many instances of decent and respectable lives, and although they are generally supple and insincere, I have met with some, on whom I could depend for sound and candid opinions."* I here record this statement merely because it is valuable in a historical point of view. The Marâṭhâ Brâhmans, as they are now found by Europeans, present themselves in a greatly improved aspect. By no class of the inhabitants of India is European education so much prized as by them. Its liberalizing effects are apparent among those who have been participants of its blessings. From them are drawn a large number of government officials, who in a satisfactory way discharge their duties. Many of them act as teachers in vernacular and anglo-vernacular schools, in which they often creditably acquit themselves, showing no great desire, however, to extend education to the lower strata of the Indian community, or even to the agricultural classes, the most important in some respects in the whole country.† It is to their disadvantage that so many of

* Elphinstone's Report on the Territories conquered from the Péshwah, 2d. ed. p. 6.

† Few, if any, of the Antyaja are found in the Government schools. This is to be ascribed not only to the Brahmanical fear of contamination and the general caste prejudices of the people, but to the want of firmness on the part of the government educational authorities as has been the case in some instances of the agents of the missionary bodies. I once noticed, with much satisfaction, two boys of the Râmushî tribe in a Government village school. The teacher gloried in them as trophies of his own rare liberality. I was told, however, by the late devoted Mr. Adam White, who officiated for some time as a missionary in the district to which they belonged, that this bold son of Brahma durst not touch them even with the rod of correction, but furnished himself with some half dozen balls of clay to pelt at them with when they needed punishment!

them, laudably seeking to secularize themselves, continue to depend on government service. In the general business of life they might be far more successful. To this department of work increased numbers of them, as well as of the Gurjaráshtra Bráhmans, have of late years begun to look.

In Dr. Leith's interesting analysis of the Census of Bombay taken in 1864, the following noticeable passage occurs:—

"The Brahman caste is the one above all others in which strictness of rule is most likely to be observed, and it may very well be taken as an index of how much the Institutes of Manu and tradition are followed. Of the seventy-six occupations in the table, there are but eighteen in which Brahmans were not found engaged, and of these there are five at least in which it is only a fortuitous occurrence that they were not so; such as those of civil engineer, photographer, grainparcher, dyer, umbrella-dealer. The occupations in which they will not engage, are the supply of animal food, working in leather, basket-making, scavenging, and washing clothes. Of the 30,604 Brahmans* enumerated in Bombay, there were returned as beggars and paupers 10,370, or one-third of the whole, as writers and accountants 5,973, priests 2,606, schoolmasters and teachers only 720, merchants and bankers 1,728, domestic servants 1,795."

There is no obstacle in the way of Bráhmans wishing to secularize themselves acting as civil engineers or photographers. Dyers they cannot be while they respect such injunctions of the Smritis on the subject of raising and using indigo as we find in the work of

* [That is of the Brahmanical caste old and young.]

Angiras, the substance of which I have given already.* Grainparching they avoid, from the killing of small insects associated with the work. In some Bráhman shops umbrellas are sold without scruple; but no Bráhmans are fond of being recognized as distinctive "umbrella-dealers," as the native leaf-umbrellas are generally woven and otherwise constructed by the low-caste of buruds or basket-makers. They have a great repugnance to the present day, to all the pursuits mentioned in the list of Castes given in our first volume between 93 and 134.† Their connection with the work of the mixed castes even is very much only that of clerkship or superintendence. Many of them, I learn from Colonel Ballard, were lately employed in the Bombay mint in the examination and counting of rupees. As the material improvement of India advances, and opportunities of remunerative labour occur, the work of Caste-emancipation will advance.

It is proper to add, in concluding this section, that some of the most respectable converts to Christianity in the Maráthá Country have originally belonged to the Brahmanical classes. Though at first they were treated with intolerance, they are generally now viewed with respect by their former associates. It was ruled by the majority of the Bráhmans of Bombay, Násik, and Banáras, in the case of a young Bráhman boy who had ate with one of these converts, that he could not be restored to caste, even though he should profess to be ready to take any atonement prescribed in the Hindu law-books. I refer to the case of Shrípat Sheshádrí, the brother

* See vol. i. p. 362.

† See first volume pp. 68-70.

of the zealous native missionary, the Rev. Naráyaṇa Shéshádrí.

On the origin of the name Maháráṣhṭra as applied to the provinces of India, from which the Maráṭhá Bráhmans now noticed have received their designation, various opinions have been formed. The Bráhmans themselves, with etymological propriety, render the word Maháráṣhṭra by "great country"; but neither in its ancient geographical extent nor in its historical importance is any very good reason found for such a designation. The Mahárs, who form one of its old degraded tribes, and are everywhere found in the province, say that Maháráṣhṭra means the "Country of the Mahárs."* The Maráṭhí language is spoken on the West along the Indian Ocean from the Portuguese territories of Daman on the north to the Portuguese territories of Goa on the south; and it runs eastward, with a varying and lessening width, till it extends about half way to the Bay of Bengal.† This language, owing to its comparative purity and copiousness, the energy and conquests of the Maráṭhá people, the exigencies of commerce, and the influence of certain political arrangements, has in late times proved an advancing language. It is making ground against the cognate Konkaṇí in the country of Goa, where it is now used in public schools. It is advancing from the banks of the Kriṣhṇá into the proper territory of the Kánarese. It is gaining ground on the Goṇḍí in the Nágpur Districts. It is encroaching both on the Nimádí and Rangadí on the banks of the Narmadá. With its expansion

* See Notes on the Maráṭhí Language, by the Author, prefixed to the second edition of Molesworth's Maráṭhí Dictionary, p. xxiii.

† Ib. pp. xxiv-xxv.

there is of course an increase of the influence of the Maráṭhá Bráhmans, though that influence is not what it was in the day of their political power. It is a matter of congratulation that they continue to cultivate their vernacular tongue, which is both pure and copious.

In connexion with the Maháráshṭra Bráhmans, a very small section (apparently near extinction) requires to be separately noticed.

(31.) *The Maitráyaníyas.*

The *Maitráyaníyas** have still a few representatives at Násik, and perhaps at a few other places on the banks of the Godávarí. They are in possession of complete copies of the Mánava Kalpa Sútras, of which the fragments in Europe were lately ably edited by Dr. Goldstücker. They do not intermarry with other classes of Maráṭhá Bráhmans, though they may eat with them.

Associated with the Maráṭhá Bráhmans, as speaking their language, but keeping aloof from them in caste intercourse, are the two classes which follow:—

(32-33.) *The Varádís, or Berár Bráhmans.*

The *Varádís*, or *Barádís*, are the Bráhmans of the province of Berár. They are principally of the White Yajur-Veda, of the *Mádhyaudina Shákhá*, but some of them also are (33) *Rig-Vedís*. These two sections do not intermarry, and are in fact two castes claiming the same position in the Bráhmanhood. Having been long under a Muhammadan government (that of the Nizám), they are in a state of comparative depression. It must not be supposed from this fact, however, that they are destitute of Bráhmanical pride. At Badnéra, near Amrávatí, I lately observed one of them most furiously buffeting a "Dhéd," as he called him, with his shoe, for having incidentally touched him in a crowd in the public market place. The Bráhmans near him so much sympathized with him, that they were quite surprised when I expostulated with him for his violence and inhumanity. Most of the Berár Bráhmans follow secular engagements, as those of clerks, shopkeepers, and cultivators. The Maráṭhá Bráhmans often travel in their

* See above, pp. 8-10.

country for the purpose of reading the Puráṇas to the people, of whom the Varádis might naturally be supposed to be the instructors.

(34.) *The Jhádé, or Nágpur Bráhmans.*

Many Maráṭhá Bráhmans are settled in the Nágpur Territories, their forefathers having been introduced into these regions principally by the conquest of the country by the Maráṭha Bhoṅslés. The proper Bráhmans of the Nágpur territories, however, call themselves *Jhádé Bráhmans*, or Bráhmans of the Forest. They are divided into four or five castes, according to the Védas which they profess; but most of them profess the White Yajur-Véda, according to the Mádhyandina and Kánva Shákhás. They may eat with the Maráṭhá Bráhmans, in different panktís; but they do not intermarry with them, or with the different Shákhás among themselves. Considerable numbers of them follow secular employments; but they are not wanting in Vaidiks, Pauráṇiks, and Astrologers.

The state of education among the Bráhmans of the Berár and Nágpur territories, which was long very much depressed, is now rapidly improving under European auspices. Few of our public administrators have shown such zeal in this good cause as Mr. Temple, the Chief Commissioner of the Central Provinces.

2. *The A'ndhra, or Tailanga Bráhmans.*

The *A'ndhra Bráhmans* have their home in the *A'ndhra Désha* of the Hindu writings, now called the Tailanga (from *Trilinga*?) the country in which the Tailanga (or Tailinga, or Telugu) language is spoken. Their territory lies to the south-east of the Maráṭhá country, and extends to the eastern shores of the peninsula from the neighbourhood of Manipura on the north to the Pulikat Lake on the south, being thus intermediate between the Odra (or Orissa) language and the Tamil. They have been instrumental in the successful culture of that tongue, which very distinctly belongs to the Drávidian family, and which, as

well shown by Mr. C. P. Brown, possesses a vernacular literature of considerable interest.*

Of the A'ndhra Bráhmans no very definite account has yet been published. The following notices of them rest principally on a Statistical Report of the Eastern Districts of Haidarábád by the late Dr. A. Walker;† my own personal conversations with Tailanga Bráhmans at Bombay and Nágpur; and my correspondence with friends, particularly Captain W. Tweedie of the Residency at Haidarábád, and the Rev. J. G. Cooper, of Nágpur.

* Madras Journal of Science and Literature, vol. x. pp. 43-59.

"This language was sometimes called by the Europeans of the last generation the 'Gentoo,' from the Portuguese word for heathens, or 'Gentiles.' The Telugu is spoken all along the eastern coast of the Peninsula, from the neighbourhood of Pulikat, where it supersedes the Tamil, to Chikakol, where it begins to yield to the Uriya; and inland it prevails as far as the eastern boundary of the Maráṭhá Country and the Mysore; including within its range the 'Ceded districts' and Karnul, the greater part of the territories of the Nizam, or the Hyderabad country, and a portion of the Nagpore country and Gondwana. Formerly Telugu appears to have been spoken as far north as the mouth of the Ganges. This appears both from the geographical limits which are assigned by the Greeks to the territory of the A'ndhras, or Northern Telugus, and from many of the names of places mentioned by Ptolemy as far as the mouths of the Ganges being found to be Telugu. The Telugu people, though not the most enterprising or migratory, are undoubtedly the most numerous branch of the Drávidian race. Including the Naiks or Naidoos ('Náyakas'), Reddies, and other Telugu tribes settled in the Tamil country, who are chiefly the descendants of those soldiers of fortune by whom the Pándiya and Chóla kingdoms were subverted, and who number not much less than a million of souls; and including also the Telugu settlers in Mysore, and the indigenous Telugu inhabitants of the Nizám's territory and other native states, the people who speak the Telugu language may be estimated as amounting to at least fourteen millions." Caldwell's Dravidian Grammar, pp. 5-6.

† Madras Journal of Literature and Science, vol. xvi. pp. 195-198.

(1.) *The Varnasálus.*

The *Varnasálus* profess the Rig-Véda and belong to the *Smárta* sect. They are found near Médak and in other districts.

(2.) *The Kamarukulu.*

The *Kamarukulu* belong to the same Véda and sect as do the Varnasálu, with whom they eat, and sometimes intermarry.

(3.) *The Karnakamalu.*

The *Karnakamalu* are also Rigvédis and Smártas. They are said to have been originally from the Karnátika. They do not intermarry with the Varnasálu, though they eat with them.

(4.) *The Mádhyandinas.*

The *Mádhyandinas* of Tailangáná have the same religious position as those of the Maháráshtra, and profess like them the White Yajur-Véda. They are found near Médak and in other places. Dr. Walker says, "They make pujá to the sun when they bathe, and also to the full moon;" but so do most other Bráhmans.

(5.) *The Tailangas.*

The *Tailangas*, or *Tailingáni*, or *Taligánis* also principally profess the White and Black Yajur-Védas. Representatives of the other Védas are also to be found among them. Many of them are settled in the Guntur country.

(6.) *The Murakanádus.*

The *Murakanádus* get their denomination from the district of Muraka, nádu meaning country. They are found to the south of the river Krishná. They profess the White Yajur-Véda.

(7.) *The Arádhyas.*

The *Arádhyas* (or Venerables), though White Yajurvédis, belong to the sect of the Lingáyats, to which they were introduced by Basava, its founder, in the middle of the twelfth century. They do not intermarry with any other classes of Bráhmans in the province to which they belong. They, nevertheless, act as gurus (personal or family instructors) of the higher classes of natives, avoiding altogether the lower castes, who resort for spiritual advice to Jangams, Dékkalwars, and other mendicants. They adhere to caste; and though they believe in the unity of the deity as Mahádéva, symbolized by the linga, they observe the Bráhmanical initiation, and worship the sun by the repetition of the gáyatrí. On this account they are treated as idolators by the Jangams, the principal mendicant priests of the Lingadháris, who violently oppose caste and every form of idolatry but that which recog-

nizes the symbol of Shiva. They practise infant marriages like other Brâhmans. The Jangams refuse to eat with them; and they refuse to eat with the Jangams. They are kept in a state of isolation by other Brâhmans; and they are consequently obliged to act as gurus of their own children, which the Brâhmans in general never do. Yet they view themselves as of great importance in the Indian community. By the *Lingâysts* in general they are considered only half converts to their peculiar system of Shaiva worship. They have but a slight knowledge of any portion of the Vêdas, to which they refer principally for sectarial purposes, putting upon them a forced allegorical meaning.*

(8.) *The Yâjnavalkyas.*

This name might comprehend all the professors of the White Yajur-Vêda, which is said to have been at first revealed to the sage Yâjnavalkya;† but in Tailangâná it is given to the division of Brâhmans who in the Mahârâshtra are called *Kânvas* (from Kanva a reputed disciple of Yâjnavalkya), or *Prathama Shâkhis*, and whose principal habitat is at Masulipatam and its neighbourhood.

* See an excellent paper by Mr. C. P. Brown, on the Creed, Customs, and Literature of the Jangams, in the Madras Journ. of Lit. and Science, vol. xi. pp. 143-177.

† The legend of the revelation alleged to have been given to Yâjnavalkya, is thus found in the Vishnu Purâna. The Munis called their fraternity to an assembly on Mount Meru, with the intimation that any of them absenting themselves should within seven nights be guilty of the crime of Brahmahatya. Vaishampâyana alone failed to keep the appointment, and as a consequence he killed the child of his sister by an accidental kick of his foot. He called upon his disciples to aid him in performing the necessary penance; but one of them, Yâjnavalkya, refused to take part in the prescribed tapa. Vaishampâyana in a rage commanded him to disgorge all the knowledge which he had received from him; which he immediately did, out-vomiting the texts of the Yajush stained with blood. These texts, dirty though they were, were gobbled up by other disciples in the form of partridges (Tittiri); and collected together they form the Taittiriya Sanhitâ of the Black Yajur-Vêda. Deprived of them Yâjnavalkya praised the sun, who appeared to him in the form of a horse, and offered him as a boon whatever he might desire. 'Give me,' he said, 'a knowledge of those texts of the Yajush with which even my preceptor is unacquainted.' The Sun complied with his wishes, and gave him the texts which were unknown to Vaishampâyana. Because they were revealed by the Sun in the form of a horse (Vâji), the Brâhmans who study this portion of the Yajush are called Vâjis (or Vâjasanîyas). Fifteen branches of this school sprang from Kanva and other pupils of Yâjnavalkya. [See Charanavyûha, at p. 15 above, and note in Wilson's Vishnu Purâna, p. 281.]

No notice of this legend occurs in the Vêda itself. The term Taittiriya is more rationally accounted for in the index of the Black Yajush, in which it was said that Vaishampâyana taught it to Yâska, who taught it to Tittiri, who taught it to others. "The Taittiriyas," says Pânini, "are those who repeat (or read) what was taught by Tittiri." See Wilson's V. P. pp. 279-281.

(9.) *The Kásaraṉádu.*

The *Kásaraṉádu* likewise profess the White Yajur-Véda.

(10.) *The Vélanádus.*

The *Vélanádus*, who principally profess the White and Black Yajur-Védas, are numerous in the Nizám's portion of the A'ndhra territory. They marry in their own body and sometimes with the Tailangas. From them was sprung Lakshmana Bhatta, the father of Vallabha, the founder of the infamous Vallabhachárya sect; but his descendants of the present day (the Maháráj as!) have no caste intercourse properly so called, except with the meanest or most unworthy portion of that community.

(11.) *The Venginádus.*

The *Venginádus* (or *Veginádus*) receive their name from the district of Vengipura, which in olden times comprized the territory between the Godávarí and the Krishná below the Eastern Ghats.* Most of them are said to profess one or other of the Yajur-Védas: but the reciters of the other Védas are not wanting among them. With the Vélanádus they form the most important Bráhmans of the province in which they are found. They are now widely distributed.

(12.) *The Vedinádus.*

The *Vedinádus* profess the Rig-Véda. They are found principally in the country near Gantur and Masulipatam.

(13.) *The Tailanga Sámavédís.*

The *Tailanga Sámavédís* are not a numerous class of Bráhmans. They consider themselves *Ranáyaníyas.*† In sect they are Smártas. They have seven Gotras—those of Bharadvaja, Vádhulusha, Gautama, Atri, Nityundina, Vásishtha, and Kaundinya.‡

(14.) *The Rámánuj.*

The *Rámánuj* in the Tailinga country are so much under the influence of sectarial feelings that they form a caste of their own. There are two divisions among them—(13) the *Vadagadalu* and (14) the *Tryangadalu*, who eat but do not generally intermarry together. They take their meals in secret, according to the custom of their sect. They are strict Purists, and do religious service only to persons of high caste. From their jealousy of the Mádhaváchárya, who in the Tailinga country are principally Karnátikas, they refrain from all worship of Hanumán. Both Rig-védís and Yajur-védís are to be found among them.

* Mr. Walter Elliot. See J. of R. A. S. vol. iv., and vol. 1, N. S. p. 251.

† See p. 11 above. ‡ Information of Subbá Avadhání.

(15.) *The Mádhavácháryas.*

The *Mádhavácháryas* in the Telugu country, as now intimated, are principally from the Karnatika. They are noted for the worship of Hanuman. They profess the Rig-Véda.

(16.) *The Niyogís.*

The secularized Bráhmans of Tailingáná are called *Niyogís*, or the "Occupied." Many of them are engaged as writers and village accountants. They eat with most of the classes of Vaidiks, but do not intermarry with them. Those of them with whom I have met profess the Black Yajur-Véda.

Of the Tailanga Bráhmans, the different castes of Yajurvédis do not intermarry with one another, except sometimes in the case of the Tailingas and Velanádus; but generally speaking they are at liberty to form matrimonial connexions with the Rigvédis, when they are of the same sect.

The Védic learning of all classes of the Tailanga Bráhmans at the present day is but of a limited character. The few Bráhmans who live by the Védas, says Mr. C. P. Brown, commit twenty or thirty chapters to memory, which are recited at certain ceremonies in weddings, funerals and yajnas; but they never pretend to know their meaning. Not even ten Bráhmans, he adds, could be found throughout the peninsula who are really skilled in the Védas. The arrogance and violence of caste are but little mitigated among them. When one of their number loses caste (and this he may do from accident as well as from fault), his co-religionists "immediately turn upon him as fish or savage beasts do on a wounded member of their communities."*

The Tailanga Bráhmans usually visiting the Maráthá Country are generally considered poor, illiterate, and superstitious. They are viewed, however, as careful of their Bráhmanical áchára. In reference to the sweet-

* C. P. Brown in Madras Journal of L. and S. vol. xi. p. 154.

ness of their language the following verse, which I first heard from the Rev. J. van S. Taylor (an excellent vernacularist) is repeated by them:—

The Marátha is sand; the Turuku (Hindí) is dust; the Kanadí is musk;
The Telugu (Telugu) is honey; the Odá (Odra) is strength.

3. *The Drávidian Bráhmans.*

The *Drávida Bráhmans* properly so called are found in the countries in which the Tamil or Tamir, the most southern of the Indian languages east of the Western Ghâts is spoken. Their country lies to the south of Tailangána and Mahishásur (Mysore) and the east of the Cochin and the Travánkur, or more properly the Tiravánakudí* territories.† They are more united

* Literally "the abode that has become holy," alleged to be the result of Parashuráma's sanctification of it for holy Bráhmans.

† "The Tamil language is spoken throughout the vast plain of the Carnatic, or country below the Ghauts, from Pulicat to Cape Comorin, and from the Ghauts, or central mountain range of Southern India, to the Bay of Bengal. It is also spoken in the southern part of the Travancore country on the western side of the Ghauts, from Cape Comorin to the neighbourhood of Trivandrum; and in the northern and north-western parts of Ceylon, where Tamilians commenced to form settlements prior even to the Christian era, and from whence they have gradually thrust out the Singhalese. All throughout Ceylon the coolies in the coffee plantations are Tamilians; the majority of the money-making classes even in Colombo are Tamilians; and ere long the Tamilians will have excluded the Singhalese from almost every office of profit and trust in their own island. The majority of the domestic servants of Europeans and of the camp-followers in every part of the presidency of Madras being Tamil people, Tamil is the prevailing language in all military cantonments in Southern India, whatever be the vernacular language of the district. Hence, at Cannanore in the Malayála country, at Bangalore in the Canarese country, at Bellary in the Telugu country, and at Secunderabad, where Hindustání may be considered as the vernacular, the language which most frequently meets the ear in the bazaars is the Tamil." Caldwell's Grammar, p. 1.

together than even the A'ndhras. Their principal divisions are connected either with their respective Shákhás or their Sects or Religious Orders.

Connected with their Vedic relations they have the following divisions:—

(1.) *The Rig-Védis.*

The *Rig-Védis* are the most numerous class of the Tamilian Bráhmans. They are all of the Shákala Shákhá, followed by Shaunaka.* They may intermarry with the class which follows, as is the case with their denomination in the Maráthi country.

(2.) *The Krishna Yajur-Védis.*

These, as now elsewhere, are now all of the Taittiríya Shákhá.

(3-4.) *The Shukla Yajur-Védis.*

Those in the Tamil country are either *Mádhyandinas* or *Káṇvas*, who eat together but do not intermarry.

(5.) *The Sáma-Védis.*

Those in the Tamil country are but few in number, and do not intermarry with other classes.

(6.) *The Drávida Atharva-Védis.*

The *Atharva-Védis* are also but few in number. They conceal themselves, says the Abbé Dubois, with more caution than the others from the fear of being suspected to be initiated in the magic mysteries and other dreaded secrets which this work (the Atharva-Véda) is supposed to teach.†

(7.) *The Numbí Bráhmans.*

The *Numbi*, who are found both in the Tamil and Kanarese districts, are Vaidik Bráhmans, who all act as pujáris in the temples, and are consequently degraded.‡

In reference to sect the Dravidian Bráhmans are either—

(1.) *Smártas*, followers of Shankarácharya, in the sense of upholding the *Smriti*, from which their name is derived, and compre-

* For the names of the Rig-Veda Shakhás, see above, p. 9. Shaunaka is said to have united the Shákala and Báshkala Shakhás. Dr. Max Müller (Hist. of S. L. p. 118) says, that as far as the Sanhitá of the Véda, he was a follower of the Shaishira Shákhá.

† Abbé Dubois on the Manners and Customs of the People of India, p. 37, Dr. Pope's edition.

‡ F. Buchanan's Journey, vol. i. p. 333.

heading according to Dr. Francis Buchanan about a half of all the Brâhmans of the lower Karnâtik.*

(2.) *Vaishnavas*, or *Vira-Vaishnavas*, followers of Madhvâcharya, who occasionally take wives from the Smârtas, but who refuse to give them their own daughters. They eat with the Smârtas.

(3.) The *Shri-Vaishnavas*, or followers of Râmânujâchârya, who wont even eat with other classes of Brâhmans. They form according to Dr. F. Buchanan about three-tenths of the Brâhmanhood of their district.†

(4.) The *Bhâgavatas* hold the views of the Smârtas with some modifications, and profess to view Shiva and Vishnu with equal favour. They bear, however, the marks of Vishnu, and in some of their festivals follow the customs of the Vaishnavas rather than those of the Smârtas.

(5.) The *Shâktas*, or worshippers of the female energies, are not perhaps so numerous in the south as in the north of India; though it is feared they are there an increasing body, where in some districts the Vama-Mârga, or left-handed path, seems to be becoming popular in certain districts.

These sects I shall afterwards have occasion to notice. They have undoubtedly to a good extent affected the relationship of caste, practically imposing restraints on Brâhmanical social intercommunion and intermarriage.

The Drâvida Brâhmans profess to be the most scrupulous in India in reference to caste observance and practice, and in support of their pretensions in this respect they exhibit all kinds of absurdities and puerilities. They are great opponents of the remarriage of widows and other proposals of reform. In regard to Sanskrit learning, they have been far from being contemptible for many centuries. The vernacular Tamilian literature is the most varied and interesting in India; but others besides Brâhmans have contributed to its formation. The Abbé

* Journey through Mysore, etc., vol. i. p. 13.

† Buchanan's Journey, vol. i. p. 14. Dr. B. mentions an ignorant division of these called Sankheri Brâhmans, the proprietors of betel-nut gardens near Hultore. vol. iii. p. 101.

Dubois says, "it has been chiefly cultivated by the Shúdras."*

A great many of the Drávida Bráhmans, as those of their brethren in other parts of India, are now completely secularized. "The greater part of the Bráhmans in the lower Karnátika," says Dr. F. Buchanan, "follow secular professions. They almost entirely fill the different offices in the collection of the revenue, and the administration of justice; and they are exclusively employed as Hirkárahs, that is guides and messengers, and as the keepers of inns or choltrís. Much of the land is rented to them; but like the Jews they seldom put their hand to actual labour, and on no account will they hold the plough."† Their farms they chiefly cultivate by persons of the inferior castes. Their aversion to hold the plough arises from their aversion to take animal life. "Qui facit per alterum facit per se" has not yet become a maxim of caste life. There is but little intermarriage between Tamilian laukika and vaidik families.

Some of the Drávida Bráhmans are found in the Kánarese country. Referring to the Nagara division of the Mysore, Mr. Huddlestone Stokes, late of the M. C. S.,

* Abbé Dubois, p. 189, Pope's edition. The existing works of the Parians certainly substantiate the remark; but no poet of consequence has appeared among them in modern times. See Address of Sir Alex. Johnston in Journal R. A. S. vol. i. p. 153. The Rev. Josiah Rhenius, the author of the instructive Memoir of his distinguished father, on the authority of Dr. B. Schmid, ascribes the culture of the Tamil language to the Pandian Princes of Madura, who were long Buddhists. When these princes afterwards patronized the Bráhmans the Tamil literature declined.—Memoir of C. T. E. Rhenius, p. 564. Mr. John Murdoch, of the Christian Vernacular Society, has just compiled a full Catalogue of Tamil publications, carefully arranged.

† Buchanan's Journey, vol. i. pp. 18-19.

says, "The Drávida or Southern Bráhmans, including the *Sankhétegalu*, are chiefly found in Agraháras, where they have been invited by the sovereigns of former times, and induced to settle by grants of land. They still retain a colloquial knowledge of Tamil, though they mostly use Kánarese. Their books are in the grantha character. Some say they came originally from Tinnevelly (Trinavalí), and others from Kánchí. The Kúdali Shringiri Svámi is of this tribe, and most of the caste are Smártas."*

4. *The Karnátika Bráhmans.*

The *Karnátika Bráhmans* are the predominating Bráhmans of the Karnátika country or the districts in which the Kanarese language is spoken. "The boundary of the Kánarese tongue on the W. and N.," says Mr. Walter Elliot, in one of his numerous valuable contributions to our Asiatic Societies, "may be designated by a line drawn from Sadáshivagadh, on the Malabar Coast, to the westward of Dhárwár, Belgáum, and Húkeiri, through Kágal and Karandwár, passing between Kéligáum and Pandégáum, through Brahmapurí on the Bhímá and Solapur, and thence east to the neighbourhood of Béder. From Sadáshivagadh, following the southern boundary of Sunda to the top of the Western Ghâts, it comprehends the whole of Mysore and Kóimbatúr, and the line of Eastern Ghâts,—including much of the Cholá and Belála kingdoms, and even Dvara-Samudra, the capital of the latter, which was never subdued by the Chálukyas."† In certain portions of this extensive territory, however, the Karnátika Bráhmans

* MS. paper sent to the author.

† Hindu Inscriptions, J. R. A. S., vol. iv. pp. 3-4.

are commingled with other classes,—above the Western Ghâts especially, with Maráthá Déshasthas and Karhádas, and on the shores of the Indian Ocean with other classes which will be immediately mentioned. Some of them, indeed, are now settled in the commercial capital of the West of India.

The Karnátika Bráhmans in appearance differ but little from the Déshasthas, whom they resemble in dress, except in the turban, which they wear in a lower and less rounded form. In the Belgáum and Dhárwár Collectorates some of them, who are cultivators, are but little to be distinguished in apparel from the common peasantry. They have generally their abodes in particular portions of the villages in which they reside, chosen for purposes of caste purity. As among the other Drávidians but few distinctions are recognized among them. They have the exact differences founded on their respective Védas and sects which the Tamilian Bráhmans have; so a particular enumeration of them need not here be made.* Yet some distinctive classes of them may be mentioned, in addition to the five classes (1-5) formed by the distinctions of the Védas.

(6.) *The Kumé Bráhmans.*

The *Kumés* (or Cummays) are, says Dr. F. Buchanan, a kind of Bráhmans differing from the others. They consist of four divisions which never intermarry—the Kanada, Arava Tokal, Urichi, and Bobora Kumé. The three first are said to be of Karnáta descent, the last of Tailinga extraction.†

(7.) *The Nagara Bráhmans.*

Speaking of those in the Nagara districts (including the *Badaganá*, *Vaishyamá*, and the *Aruvattu Wokkal*), Mr. Stokes says, "They

* The Atharvá-Vedis among them are found principally at Hubali and Hyabhalli.

† Buchanan, vol. ii. p. 64.

appear originally to have come from the countries north-east of Nagara, and to have settled here under the Anágundi and Vijayanagara kings. They are mostly Smártas of the Shringiri Svámi, but not all of them. They speak Kánarese only, but their books are in the Nágarí and Bálabodha character. They are found chiefly in public offices." "There are many learned men among them, and generally they are respectably educated, good accountants and intelligent men."

The Karnátika Bráhmans in general have not in modern times been remarkable for learning, on which account, perhaps, the Lingáyats (forming a comparatively lately instituted Shaiva sect) have made great progress in the territories with which they are most intimately connected. The great majority of them follow secular pursuits. Many of them rent lands and engage in agriculture. It was principally with the Karnátika Bráhmans that the Abbé J. A. Dubois had his experiences. Their character, as practically exhibited, he has drawn in too dark lines. "Besides that great connecting link of human society, filial reverence, a virtue so little appreciated among the Hindus, the Bráhmans are likewise destitute of the other high moral sentiments which infuse the spirit of mutual agreement and union into the social body, moulding it into a large community of brothers, aiding one another in every difficulty, and mutually contributing whatever is in their power to each other's welfare. The Bráhman lives but for himself. Bred in the belief that the whole world is his debtor, and that he himself is called upon for no return, he conducts himself in every circumstance of his life with the most absolute selfishness. The feelings of commiseration and pity, as far as respects the sufferings of others, never enter into his heart. He will see an unhappy being perish on the road, or even at his own gate, if

belonging to another caste; and will not stir to help him to a drop of water, though it were to save his life."* More to the same effect follows. Though the tendency of the caste system in the case of the Bráhman does encourage such results (except in the matter of filial reverence which he really cultivates and practises), its evils, counteracted by other circumstances, certainly do not in general reach the extremity here indicated. More considerate and sympathizing are the observations made upon them by the great missionary Rhenius, who, however, justly says (Memoir, p. 187):—"Nothing, perhaps, is so difficult to be understood and fully comprehended as a Bráhman's mind."†

The Vaidik Karnátika Bráhmans, viewed as a low and useless class, were much persecuted under the government of Tippu Sultán, which, however, favoured their Lankika brethren as the only men of business in the country.‡ More fortunate they were under the ancient Vijayanagar Rájás, who had very extensive dominions. Krishna Rayalu is said to have granted them a tenth of his land revenue.§ They are still the only Bráhmans employed in their own districts in connexion with births, marriages and deaths, the great occasions throughout India for the employment of the priestly caste.

According to the Shloka enumerating the Vidhis, or

* Abbé Dubois, pp. 144-145, Pope's Ed.

† Speaking of the revenue officers under Tippu, Dr. Buchanan says, "These were all Bráhmans, and spent the whole of their money on dancing girls, and in what they called charity, that is money given to men reputed holy." Buchanan's Journey, vol. ii. p. 231.

‡ Journey of Dr. F. Buchanan, vol. i. p. 47.

§ Ib., p. 195.

great Divisions of the Brâhmans, the Gurjara Brâhmans would here fall to be noticed. But they must be reserved for the present. Few of the generalizations in the Hindu literature are either accurate or sufficiently comprehensive. This is the case with that of the *Pancha-Drâvidas* applied to the Brâhmanical bodies south of the Vindhya range. They are not all comprehensible in those of the *Mahârâshtra*, *Andhras*, *Dracidas* (or Tamilians), *Karnatikas* and *Gurjaras*. In the country west of the Sahyádrí Ghâts, there are several large Brâhman communities which are not included in this enumeration. These it remains for us to notice before we leave in this brief survey the southern peninsula of India.

5. *The Konkaṇí Brâhmans.*

The *Konkaṇí Brâhmans* are to be distinguished from the *Konkanasthas* of that part of the Konkan in which the pure Márathí language is spoken, which extends from the Portuguese settlement of Daman on the borders of Gujarát to the Portuguese territories of Goa beginning at Terákol, fourteen miles north of the Goa river, and runs on to Sadáshivagadh or Kárwár and partially even to Honáwar. Their original language belongs to the Aryan family; but it has peculiarities of grammar, and an infusion of Kanarese and Tulava words, which distinguish it from the Maráthí which it much resembles.* Though their first establishment seems to have taken place in the district here indicated, they are scattered

* This remark I make from personal knowledge; but see on this language the opinions of the Rev. Dr. Mœgling and the late R. X. Murphy, Esq., in an interesting paper by Sir Erskine Perry in Journal of B. B. R. A. S., vol. iv. p. 300.

over the whole country extending from Goa to Cape Comorin.* From among them were considerable numbers of converts to the Romish church in the early Portuguese times. Most of them who are still adherents of Hinduism have entirely secularized themselves; and many of them are engaged particularly as shopkeepers, writers, and cultivators. They have not much intercommunion with Bráhmans of other classes. They belong to the Pancha-Gauda division of the Bráhmans; and are Sárasvatas of kin to the Shénavís already noticed.† Goa was originally their principal seat.‡ With them are associated the *Hubu Bráhmans*, holders of some of the lands near Kárwár.§

6. *The Hubu Bráhmans.*

Speaking of Sadáshivagad, or Kárwár, Dr. F. Buchanan says, "It would appear that all the lands of this district belonged to Jaina landlords; but all these have been either killed, or so oppressed that they have disappeared. After their expulsion, part of the lands were annexed to the Government, and part given to landlords

* Of the Konkanís in the Cochin State, Mr. Day writes:—"They are nearly twice as numerous as the Námburi Bráhmans. They are not allowed to officiate in the temples of the latter, or the Námburis in theirs, whilst many deny them the title of Bráhmans, to which they are undoubtedly entitled. They came originally to Malabar from the Konkan, from which their name is derived." Land of the Perumals, p. 208.

† See above, p. 29.

‡ "After being expelled thence by the Portuguese, they dispersed, and are now mostly become traders. A few are still priests (Pujáris), and a very small number call themselves Vaidikas." Dr. F. Buchanan's *Journey*, vol. iii. p. 194. There are Konkani Shúdras as well as Konkani Bráhmans on the Malabar Coast.

§ F. Buchanan, vol. iii. p. 179.

called *Hubu Bráhmans*. These are of the Pancha-Drávida division; but are considered as degraded by Shankarácháryа, and are now reduced to a miserable state of ignorance. None of them here can give any account of the time when they came into the country, who brought them, or whence they came. They are the common almanac-keepers of the country, and in some temples are priests (pujáris). The lands formerly granted to the Hubu Bráhmans, and which form by far the greater part of the country are called *mula* lands, and may be transferred by sale whenever the proprietor pleases. The Hubus have indeed alienated a great part of it."*

7. *The Gaukarna Bráhmans.*

The *Gaukarna Bráhmans* profess to be of the Pancha-Drávida, being a colony from Chichaitra, and despise the Haiga Bráhmans seated in their neighbourhood. They say they were brought to their present position by Mayura Varma. They are all Smártas,† and are in possession of a linga feigned to have been brought to the place by Rávana. Gokarna (Cow's Horn) is mentioned in early Indian history.‡

8. *The Haiga Bráhmans.*

(1.) The *Haigas*, or rather *Havikas*, are scattered over the country extending through the region of the now perishing *Tulava* language, to the neighbourhood of Telichari on the coast, and even beyond the top of the Ghâts. They rank themselves among the *Gaudas*, and generally speak the Kánarese language. Like the *Tirgulas* or

* Dr. F. Buchanan's Journey, vol. iii. pp. 179-180.

† Buchanan's Journey, vol. iii. p. 166.

‡ See vol. i. p. 248.

Trigidas of the Mahárásḥtra, they are cultivators of the pepper-vine, and of the betel-nut palm. Speaking of them, Mr. H. Stokes says: "They are of the Smárta sect, and acknowledge the Rámchandrapura and other gurus. They state that they came originally from A'ndhra; but have been long settled in the North-West of Nagara, Soda, and Honávar, which is from them properly called *Haiga*. They have no language but Kánarese. They are very fair, with large eyes and aquiline noses. They hold much of the land in Ságara, Nagara, Chandraguṭi, and Sorab, and are the great proprietors of betel-nut gardens.* They perform the different kinds of agricultural labour except holding the plough. Among them are a few rich traders and public servants; but generally their education is much neglected.† Their number may be estimated at 12,000." My own intercourse with them in a journey through their country led me to the inferences here stated.

Dr. F. Buchanan gives similar information respecting them with a few additions:—"The Haiga Bráhmans seem to have changed countries with the Karnáṭika, who in Haiga are in greatest estimation, while the Bráhmans of that country have all the valuable property in Sudha (Soda), and their guru has taken up his abode in its capital at Honavali Matham, or the golden convent. Whatever truth may be in the story of Mayura Varma, the Haiga

* "The Haiga Bráhmans say that all the forests spontaneously producing pepper, with the gardens and rice fields intermixed, are their private property." Dr. F. Buchanan's Journey, vol. iii. p. 208. This sweeping claim has not been admitted in any case without the examination of actual tenures.

† MS. of Mr. H. Stokes. See also Report, p. 79 in Mysore Collections.

Bráhmans were certainly the first of the Pancha-Drávida division, who penetrated among the Jainas of these parts. It seems to have been with the view of depriving them of their property, that the pretence of their having lost a part of their caste, or rank, was set up by the subsequent intruders, who followed the conquests of the Vijayanagar monarchs. The character which the Haiga Bráhmans use in writing books on science, is the Grantha of Kérala, which they say includes all the countries created by Parashu-Ráma. The Haiga Bráhmans, however, consider the Karnátika language as their native tongue; and accompts and inscriptions on stone, whether in the vulgar language or in Sanskrit, are written in the Karnátika character, which is nearly the same with the A'ndhrí, or old writing of Télingáná."* The Haiga Bráhmans have the good sense to use animal food, in the form of fish. Some of my German friends visiting their country have doubts of their original Bráhmanhood. They claim to be Rigvédis and Yajurvédis, but specify no Shákhá to which they belong.†

9. *The Tulava Bráhmans.*

The *Tulava Bráhmans* receive their designation from the Tulava country and language. "Tulu," says Sir Erskine Perry (who received precise information from Dr. Mögling respecting it), "is spoken in the very limited district extending from the northern limits of Malayálam at the Niléshvara river, lat. 12° 10' N. to the Bhaháváva (Brahmavara) river four miles north of Upi (Udapi) 13° 30'. It is broken in upon by many languages, both north and south, and appears to be in a

* F. Buchanan's Journey, vol. iii. p. 213.

† Letter of L. B. Bowring, Esq., Commissioner of Mysore.

state of progressive decay. To the humbler classes at Mangalur, the German missionaries find it is the only language in which they can make themselves intelligible, though they preach in Kánarese to the upper classes; and it ascends to the mountains in Coorg (Kodaga) 6,000 feet high."* The Bráhmans taking to themselves the designation of *Tulavas* are scattered not merely through this province, but through some of the territories above the Ghâts, where they have nearly forgotten their original language.† Mr. Stokes mentions the following local varieties of them as found in the Nagara districts:—(2—5.) *Shivalí*, *Panchagrámadavaru*, *Kota*, and *Kandavaru*. "These are all varieties," he adds, "of Tulava Bráhmans, and appear to be almost aboriginal (in a certain sense). They are very numerous in the south of Nagara, Kaladurgâ, Koppa, and Lakávalí, where they hold the greatest portion of the betelnut gardens. They are mostly of the Smárta sect, and disciples of the Shringiri and its subordinate Mathas of Tirtha, Muthar, Hariharapura, Bhandigada,

* Journal of B. B. R. A. S. No. xvii. p. 308.

† The translation of a curious Malayálam MS. called the *Keralabhâva*, by the Rev. Dr. Gundert, is found in the O. C. S. for 1840, pp. 305-315. It throws some light on the Bráhmanical history of Tulava and the more southern provinces of the Malabar Coast. After noticing the introduction by the Bráhmans of various Perumal rulers into the country (the Rêyá, Cholá, Pándya, etc.,) it comes to Arya Perumal, of whom it says, "He travelled through the whole of Kérala, a way of 160 káthas, and divided it into four provinces, and named this country from Gôkarna to Pérumpula, the *Tulu* kingdom; the next part, between Pérumpula and the Puthupatna (new-town), estuary, *Kumbala* or *Kúva*; the country between Puthupatna and Kunnatí (near Quilon) was to be the *Kérala* Proper: and the southern end, from Kunnatí to Kanyá-Kumárí (Cape Comorin) received the name *Múshika*." Other MSS. transpose *Kúva* and *Múshika*.

Múlavagal, etc. They speak Kánarese only, but their books are written partly in the Grantha and partly in the Bálbodha character. Some sign their names in the Tuḷava character. They are indifferently educated, except a few who are either brokers or in public employ."*

The Tuḷava Bráhmans do not intermarry with the other Bráhmans on the Malabar Coast. In the Regulations attributed to Shankarácháryа possessed by the Námburí Bráhmans, "it is decreed that intermarriages among the Bráhmans north of Parampol, forming thirty-two grámas of Tulanád with the Bráhmans of thirty-two grámas to the south called Malayálam are forbidden."† A synonym of the Tuḷa Bráhmans is *Imbran* or rather *Tambaran*. They have classes (6—7) among them who profess respectively the Rig, Sáma, and Yajur Védas.‡

The Tulava Bráhmans resemble the Námburís, and consider themselves as the proper lords of their country, pretending that it was created expressly for their use by Parashuráma. They are polygamists. They cohabit, too, Dr. F. Buchanan tells us, with the daughters of Rájás. Speaking of the Kumalí Rájá, a professed Kshatriya, he says, "The eldest daughter in the female line cohabits with a Tulava Brahman; her sons become Rájás, and her eldest daughter continues the line of the family. Whenever she pleases, she changes her Bráhman."§ They prevent widow remarriage, but promote widow prostitution in the name of religion; and with widows

* Manuscript Notes. Report, p. 79.

† MS. of Col. Mackenzie, quoted in S. Indian Christ. Repository, vol. ii. p. 408.

‡ Letter from L. B. Bowring, Esq.

§ Buchanan's Journey, vol. iii. pp. 31, 16.

and women who may have forsaken their husbands and become "Moylar" and attached to the temples, they hold intercourse. They burn their dead. They abstain from animal food and spirituous liquors.*

Of some of the illegitimate offspring of the Tulava Bráhmans, the following account is given by Dr. F. Buchanan:—

"In the temples of Tulava there prevails a very singular custom, which has given origin to a caste named (8) *Moylar*. Any woman of the four pure castes—Bráhman, Kshatriya, Vaishya, or Shúdra, who is tired of her husband, or (who being a widow, and consequently incapable of marriage,) is tired of a life of celibacy, goes to a temple, and eats some of the rice that is offered to the idol. She is then taken before the officers of government, who assemble some people of her caste to inquire into the cause of her resolution; and, if she be of the Bráhman caste, to give her an option of living either in the temple or out of its precincts. If she choose the former, she gets a daily allowance of rice, and annually a piece of cloth. She must sweep the temple, fan the idol with a Tibet cow's tail (Bos grunniens), and confine her amours to the Bráhmans. In fact, she generally becomes a concubine to some officer of revenue, who gives her a trifle in addition to her public allowance, and who will flog her severely if she grant favours to any other person. The male children of these women are called Moylar, but are fond of assuming the title of Sthánikas, and wear the Brahmanical thread. As many of them as can procure employment live about the temples, sweep the areas, sprinkle them with an infusion of cow-dung, carry flambeaus before the gods, and perform other similar low offices. The others are reduced to betake themselves to agriculture, or some honest employment. The daughters are partly brought up to live like their mothers, and the remainder are given in marriage to the Sthánikas. The Bráhmaní women who do not choose to live in the temple, and the women of the three lower castes, cohabit with any man of pure descent that they please; but they must pay annually to the temple from one-sixteenth to half a pagoda. Their children are also called Moylar; those descended from Bráhman women can marry the daughters of the Moylar who live in the temples; but neither of them ever intermarry

* F. Buchanan, vol. iii. pp. 65, 95.

with persons descended from a woman of inferior caste. It is remarkable in this caste, where, from the corrupt examples of their mothers, the chastity of the women might be considered as doubtful, that a man's children are his heirs; while in most other castes the custom of Tulava requires a man's sister's children, by way of securing the succession in the family. The Moylar differ much in their customs, each endeavouring to follow those of the caste from which his mother derived her origin. Thus the descendants of a Bráhmani prostitute wear the thread, eat no animal food, drink no spirituous liquors, and make marks on their faces and bodies similar to those which are used by the sacred caste. They are not, however, permitted to read the Védas, nor the eighteen Puránas."*

The Tulava Bráhmans are divided between the sects of Shankarácháryа and Madhváchárya. They hold that the former guru was first born at Sivulí in Tulava; and the latter at Pádukáchaitra. The principal Mathas, or monasteries, of the Mádhavas are near the great temple of Krishna at Udapí (or Udipí), where their eight great Gurus officiate successively for a course of two years.†

10. *Amma Kodaga or Káveri Bráhmans.*

It is a curious fact that in Kodaga (or "Coorg") where only a few Havika, Tulu, and Márka or old Canarese Bráhmans have as yet been able to establish themselves, a class of people called *Amma Kodagas* (devotees of the goddess Amma) have put themselves forward with priestly pretensions, and are in this patronized by a Bráhmanical family.‡ Of these curious people, the Rev. G. Richter writes:—"The Amma-Kodagas live principally in the S. W. parts of Coorg, and are the indigenous priesthood

* Journey of Dr. F. Buchanan, vol. iii. pp. 65–66.

† See the specification of their arrangements in Buchanan's Journey, vol. iii p. 93. See also p. 99 of that work for notices of other Mathas.

‡ Mœgling's Coorg Memoirs, in O. C. S. 1856, p. 82.

devoted to the worship of Amma, the Kavéri Goddess. They are of a quiet unobtrusive character; do not intermarry with other Coorgs, and are generally speaking inferior to them in personal appearance, and strength of body. Their number is about 50. They are unlettered, and devoid of Brahmanical lore. Their diet is vegetable food only, and they abstain from drinking liquor. Their complexion is rather fair, their eyes dark brown, and their hair black and straight."* They do not profess to belong to any Shákhá of the Védas. They do not exercise any sacerdotal functions, though sometimes they officiate at marriages. They are probably the original priestly class of the Kodagas.

11. *The Námburí Brahmans.*

The *Námburí Brahmans* are the principal Bráhmans of the country in which the Malayálam (cognate with the Tamil) is spoken. That language commences where the Tulava ends, and extends to Cape Comorin, embracing the western face of the mountainous range to the east as well as the southern shores of the Malabar Coast; although the Tamil, especially near the Pálghát and Cape Comorin, seems to be encroaching upon it. The Námburís are not less proud and pretentious than most of their compeers in other parts of India. They absurdly hold that the Kéradadésha, in a portion of which they reside, was made for them by Parashuráma himself; and, that they are the descendants of Bráhmans introduced by him into that land from the pure A'ryávarta, and that

* Descriptive Sketch of the various Tribes and Castes in the Province of Coorg, p. 1. For this small pamphlet, I am indebted to L. B. Bowring, Esq., Commissioner of Mysore, who has kindly furnished me with the information following the quotation.

they received the name of *Nambútarí*, (the faithless, so called for forsaking their original inheritance), which has been contracted into *Námburí*.* They have a good many marked peculiarities of their own. They wear the chuḍá or sacred tuft of hair not on the crown of the head but on the forehead. They are averse to leave their native country, and favour only local pilgrimages. In these respects they are unlike the great Shankarácháryа, whose father is said to have belonged to their community. "A Shúdra is not to approach a (Námburí) Bráhman so as to touch him, or even within three feet of him. It is considered a defilement if a Bráhman performs his ablution within the precincts of the Shúdra's habitation. An Elaven or Shánár is to keep at the distance of twenty-four paces from him: and the slaves thirty-six paces.† If a Púlyar or slave touch a Bráhman, the Bráhman must immediately bathe, and change his Bráhmanical thread and clothes, and absolve himself by reading the Védas

* Another origin is given to the name. "The term *Námburí* is said to be derived from *nambu*, a paddle, which is used in this part of India to steer boats with, and is believed to signify, that these priests can steer persons, free from the shoals and quicksands on which others less favoured are wrecked." Day's Land of the Permauls, pp. 299-300. For other explanations, see Asiatic Researches vol. v. p. 29.

† "The system of observation in regard to distance to be observed by the several castes in Malabar, is (according to the Rájá of Kartinád's explanation,) as under specified:—

"A *Náyar* [highest caste Shúdra] may approach, but must not touch, a Námburí Bráhman.

"A *Tír* [cultivator] is to remain thirty-six steps off from one.

"A *Malayar* [hillman?] three or four steps further.

"A *Pulyar* [of a degraded caste] ninety-six steps.

"A *Tír* is to remain twelve steps distant from a Nayar.

"A *Malayar* may approach, but is not to touch the Tír.

before he dares to enter his house: and the life of the Pulyar is at stake. The Námburí Bráhmans seldom go abroad without holding a chhatra or large umbrella: their women especially in all their excursions screen themselves with a large chhatra, having one or more Shúdra women to accompany them. The wife of a Námburí is restrained from appearing before any of her own, or her husband's brothers, or strange visitors, and many are said never once to have been out of their doors. None of the brothers in a Námburí family are allowed to marry, but the eldest; but if it is declared that his wife is barren, the next in rank is permitted to marry, and the heirs male of their body become the sole inheritors of their property. Widows are not permitted to marry. Celibacy amongst the women is not uncommon among the Námburís. If a woman dies before she has been betrothed by the Tallí, it is considered impure and sinful to commit her body to the funeral pile without the ceremony of the nuptial rites; an Aurea Pattár Bráhman is engaged for eight or sixteen fanams to perform the ceremony of the Talli, before the body is committed to the flames. The poorer classes of Bráhmans, however, are said to burn the body without the cere-

"A *Pulyar* is not to come near even to a Malayar, or any other caste but a *Mápilla*, the name given to the Mahomedans who are natives of Malabar. If a Pulyar wishes to speak to a Bráhman, or Náyar, or Tír, or Malayar, he must stand at the above prescribed, and cry aloud to them.

"If a *Pulyar* touch a Bráhman, the latter must make expiation by immediately bathing, and reading much of the divine books, and changing his Bráhmanical thread. If a Pulyar touch a Náyar he has only to bathe, and so of the other castes." Jonathan Duncan in Asiatic Researches, vol. v. p. 5.

mony of the Talli."* The Námburís do not intermarry with other Bráhmans. Their women may be married long after they have arrived at puberty; but they are not remarried after being widows. The younger brothers of their families who, as above said, are forbidden marriage, form connexions with Kshatríya and Náyar women. The men among them eat with Kshatriyas; but the women do not. They abstain from all animal food. They exact great deference from other classes of natives whom they meet.† They are divided into the usual classes founded on the Védas (1—5); but only a small number of them are attached to the Atharvavéda. The Rájá of Travankur is invested by one of them (a tantrí or priest of a temple) with the sword of state on the occasion of his inauguration. They profess to be guided by certain rules prescribed for them by Shankaráchárya. Some of the most curious of these are the following:—

"The Antarjanma or Bráhmaní woman is strictly prohibited from having access to or seeing any other man besides her lawful husband: and likewise her own male children are restricted from having access to her after they have attained the age of fourteen years. Such women are moreover strictly enjoined, when any of them have to go abroad, to

* MS. of Col. Mackenzie, in S. I. Christ. Repository, vol. ii. p. 401.

† "Arrogant and oppressive, vindictive and grasping, these Bráhmans will turn aside sooner than tread on a worm or any other insect, but think the murder of a slave no crime, should he provoke his death by too near an approach to one of their bigoted race, or by showing them any impertinence. They raise temples in which to feed animals, but will let a Charamara die sooner than give him a morsel of food to save him from starvation. When they walk along a road, runners always precede them, to drive away all low-caste persons; in olden times, certain roads were exclusively appropriated to them. Every one must alight from his carriage or horse before passing into a temple which is usually surrounded by a wall." Land of the Permauls, p. 306.

screen themselves by holding a large chhatra, and be accompanied by a Shúdra woman, as it will otherwise be accounted abominable.

"It is decreed that all unmarried women among the Antarjanmas, who die, are not to be burned, without the ceremony of the Tálí, which ceremony must be performed by a hired Bráhman; as without this, it will be an abomination.

"In an *Illam*, (or house of the Námburí,) no Karmas or ceremonies are to be performed without the attendance of a Shúdra; therefore it is decreed, that in all Illams Shúdras must be employed as servants to the Námburís.

"It is decreed, that none but the genuine Bráhmans of Kérala alone are permitted to enter into the Ambalam of a Dévásthánam, where the god is placed. The Antarjanma Ambalawási girls and Shúdras only are to have access to the Sannidhi, and all other inferior castes are strictly enjoined to stand without at certain distances according to their several distinctions of caste and profession.

"It is decreed that Illams and baranams (the houses of the Shúdras) must not be constructed so as to form regular streets and lanes, but they are to be scattered, and every individual is permitted to build at his own convenience and pleasure.

"Bráhmans alone are permitted to sit on boards formed in the shape of a tortoise shell, and it is decreed that if any of the other castes are found to use such boards, as seats, they will be liable to be capitally punished.*

"It is decreed that Shúdras in their baranams or houses, who have a desire to keep their favourite deities as objects of their adoration, must have Bráhmans, at least once or twice in the year, to perform certain ceremonies.

"With reference to the sixth law, allowing the younger sons of an Illam to form connexions with the Shúdra woman, it is decreed that the latter are not considered pure.

"It is decreed that Bráhmans are prohibited from the observance of one of the six actions or Karmas called bhikshúdánam, by which they are restricted from the practice of receiving alms.

"It is decreed that the Rajastrís of the Kshatriya tribe are pure: Bráhmans alone may cohabit with them, and eating what is cooked by these women in their house, will not be considered an abomination.

* This is according to the Smritis. See vol. i. p. 22.

"When a Bráhmaṇi woman has children, the eldest of them alone is eligible to marry, and his son and heir must consider all his uncles by the father's side, and revere them as his own father; and to each of these he is bound to perform the Karma, as the presumptive heir.

"It is decreed that Bráhmans have the right of preventing a Rája or Prince of the country from putting any individual to death, and his right is derived from a pre-eminence of holding the birth-right inheritance as a gift from Parashuráma.*

"Certain Bráhmans have studied surgical operations, which is an abomination to a Bráhman; it is therefore decreed that those persons be ranked among an inferior class, and be called Muttadu or Elder.

"Certain Bráhmans having attended on the Shúdras, and performed the office of Purohita; it is therefore decreed, that those persons also rank among the low class of Bráhmans, and be called Eledu or Younger.

"Certain Bráhmans, having made their confession and drank of the water, and received the flowers to make an atonement for the bloodshed committed by Parashuráma [in his supposed slaughter of the Kshatriyas], it is decreed, that those persons also be ranked below the genuine Bráhmans of Kérala, and be called *Ramnaḍakira-Uril-Paráshi* [not now found in Travaṅkur proper].

"It is decreed that a Bráhman must wear unbleached cloths whilst performing the office of Karma among them; otherwise it would be an abomination.

"It is decreed that it is not considered a violation of the law for a Bráhmaṇi woman to marry, after she attains the age of puberty.

"It is not considered impure for a Bráhman not to clean his teeth or for him to let his nails grow to a prodigious length, nor is it uncomely for them to shave every part of their body with the exception of the hair on their head.

"It is decreed that the right of inheritance among the Princes of the country, Shúdras, etc., must descend to their sisters' children; but that of Bráhmans must follow the direct male line.

"It is not an abominable thing for a Bráhman to eat of the pickle made by the Ambalavási and Shúdra castes, and the Pápadas, or light fried cakes, made by Konkanis and Kshatriyas.

* Visscher in his letters from India, which will immediately be mentioned, says they have their own subjects sometimes, over whom they have "the power of capital punishment." Letters from Malabar, p. 81. The authority which they had in this matter is now circumscribed.

"It is decreed that Brahmans of whatever denomination and rank who are natives of Kérala may perform the office of *Sandhyás* or *Pujáris* in all Dévasthána Chaitras.

"Besides the Bráhmans, all other castes of whatever description, are *expressly* forbidden to cover the upper part of their body above the navel.

"Bráhmans, Shúdras and other castes indiscriminately are forbidden to wear a covering on their head, or a covering to the foot.

"It is decreed by these precepts that the regulations of the Bráhmans are never to be altered."*

In these specimens of legislation the presumption of the Námburi Bráhmans appears with a witness!

The Námburi Bráhmans are said to acknowledge a chief with eight councillors; but this is probably only for consultation. In Travankur, in 1854, their population was estimated at 10,238 souls. In the Cochin State, in 1849, it amounted to 3,764.† These numbers perhaps include the three classes of Bráhmans about to be mentioned. The Námburís devoted to Vishnu, it is right to mention, are sometimes called *Panyan*, and those devoted to Shiva, *Chovar*.

Associated with the Námburís are other classes of Bráhmans requiring distinctive notice :—

(12.) *The Pottis.*

The *Pottis* are mentioned in the above notice of the Námburís, with whom they are much associated in temple services. They are found more in the south than in the north of Travankur. They eat, but do not intermarry with the Námburís. "Their Védas and doctrines of religion, service, laws, morals, and rank and hereditary possessions do not differ."‡ Among themselves their families avoid intermarriage in their own gotras.

* Mackenzie MS. ut Sup. pp. 406-409.

† Trevandrum Calendar, for 1858, forwarded by J. A. Broun, F.R.S., Astronomer to H. H. the Rája of Travankur.

‡ Mackenzie MS. ut Supra, p. 406.

(13.) *The Múttadus.*

The *Múttadus* seem, according to the regulations quoted above, to be merely a portion of the original Bráhmans of the Kéraladésha, degraded for their (really laudable) study of surgery.

(14.) *The Eledus.*

The *Eledus* are represented above as having had a similar origin, and having been degraded for attendance on Shúdras. Though the Námburís act as the gurus of the Náyars, Eledus perform many of their religious ceremonies.

(15.) *The Ramanad-Uril-Parásashas.*

The *Ramanad-Uril-Parásashas*, probably found near Cape Comorin, have a degraded position, also alluded to above, professedly founded on an entire fable.

(16.) *The Pattaras.*

The *Pattaras* are the foreign Bráhmans without distinctive appellations resident in Malayálam. Speaking of those of the Cochin state, Mr. Day says, "They are all foreign Bráhmans, in fact all those in the country excepting the Námburís and Konkanís.* They amount to about six thousand, and often reside in a room of a Nair's house. They are mostly worshippers of Shiva."† The population of the foreign Bráhmans in the Travankur census for 1854 is stated at 24,109 souls. They seem to be of the pure Drávida stock. The Rev. Jacob Canter Visscher, Dutch Chaplain at Cochin, whose interesting letters from Malabar were published in 1743, and lately translated by Major Heber Drury, says, "Their native country is the district round Tutacorin, Coromandel, Madura, Kotur and the neighbourhood. They hold themselves higher than the Malabar Bráhmans and Námburís; their occupation is trading, and the conveyance of commodities into the interior." "They are divided into three castes, which differ but little in rank, though the respective members refuse to eat out of the same dish, or to intermarry with each other." The names of these castes are thus given by the Dutch minister:—"*Pandy* or *Tanlour*; *Tocle* or *Choolia*; *Toelegen or Mockeramby*."‡

* On the Konkanís, see above p. 64. † Land of the Perumals, p. 306.

‡ Letters from Malabar pp. 130-131.

(17.) *The Ambalavásís or Amalavásís.*

The *Ambalavásís* are principally employed as Pujárís in the temples of Malayálam. They are said to be descendants of Námburí fathers. There are eight or nine sub-divisions among them resembling castes founded on the special duties which they may have been discharging for some generations.* They are held in no great respect by the Námburí and their associated Bráhmans, for whom in fact some classes of them discharge rather menial offices. They resemble even in their higher employments the *Dévalakas*, whom we have found disparaged in the law-books, and the *Guravas* (formerly a pastoral people), who generally act as Pujárís in the Shaiva temples of the Maráthá country. The population of them in the Cochin territories in 1849 amounted to 4,796, and in the Travankur State, in 1854, to 18,870 souls. They get the offerings made in the Shaiva temples which the Námburí Bráhmans will not touch.

Little light can be thrown on the entrance of the Bráhmans into Southern India, into which, as we have seen, the A'ryan religion had not spread in very early times.† The oldest A'ryan colonies of which we read connected with that part of India were those of the Paṇḍyas, Cholas, and Chéras, of which very ancient dynastic lists (extending probably to pre-Buddhist times) exist, but without dates, and which are alluded to by the geographer Ptolemy of the second century.‡ The localities of the Paṇḍyas in particular were probably first reached by the Western Coast, by the Siñhas, from

* These are (1) the *Nambaḍi*, who are accountants and superintendents of the others; (2) the *Pishiroti*; (3) the *Varyan*; (4) the *Pushpattu* or *Nambyár*, who make garlands for the idols; (5) the *Pudaval*, who are sweepers; (6) the *Máttadu*; (7) the *Mássattadu*, who are the Bráhman's barbers; (8) the *Unṇi*, who may follow almost any employment; and (9) the *Máráns* or *Shidran*, who are tom-tom beaters. Day's Land of the Permauls, p. 308. I suspect that the difference of rank and employment of these Ambalavásís indicates a difference in parentage, either on the part of the father or mother.

† See vol. i. pp. 82-87, 226-228, 224-250.

‡ Prinsep's Indian Antiquities (by Thomas) vol. ii. pp. 275, 279-280; Buchanan's Journey, vol. iii. p. 472. Ptol. Geog. cap. vii.

Siñhapur (now Sihor) in Saurâshṭra,* who gave their name to Ceylon (Siñhaladvípa),† and who, aided by emigrants from the north-east coast of the Indian Peninsula, ultimately extended their settlements to Siñhapur and various other places in the Straits leading to the Chinese Seas. They were doubtless the great navigators of the western shores of India, and the portion of its southern shores most accessible from the West and from Ceylon. Their original country Saurâṣhṭra, as indicated by its name, was early brought under A'ryan influence.‡ They must have had the tolerably good seaports of the peninsula of Gujarát and the Gulf of Cambay on the west, from which to commence their navigation. Prabhása, identified locally with Virával Patan, contiguous to Somanáth, and which is early mentioned, was probably of their founding. At any rate it was in their possession. Gokarna, too, (north of Honávara) would be accessible to them as they would pass along the western coast of India. Rounding Cape Comorin, they would have the low country, east of the Ghâts, also accessible to them, either from the north or from Ceylon when possessed by them. Mathurá, a name which had become classical from the legends about the deified Kriṣhṇa, was in the smoother form Madurá, an early capital of the Pandyas. It reappears near Dondra Head in Ceylon, and in one of the islands contiguous to Java. It may have been because of some connection with the Drávida country that the Gujarát Bráhmans generally (by no means univer-

* See Author's Second Memoir on Cave Temples in Journ. B. B. R. A. S. Jan. 1853.

† The island of the Siñhas.

‡ See vol. i. pp. 228, 248.

sally, as we shall soon see) rank themselves among the Pancha-Drávidas. I make these remarks with great deference, particularly as some orientalists are of opinion that the Pándyan colony must have been established by navigation in the Bay of Bengal. But be the state of matters what it may, the early A'ryan colonies in the South of India must have been favourable to the spread of Bráhmanism and Bráhmanic influence.

Next, if not superior, in importance to the settlements now referred to, connected with which there were probably several extended dynasties, was in the A'ndhra Bhritya dynasty, the seat of which was in the A'ndhra-désha, now Telingáṇá. Its chronological position, commencing with the twentieth year preceding the Christian era, is approximately reached by the help of the Pauránika tables.* In early times its sovereigns were patrons of Buddhism, as we learn from the Cave inscriptions of Western India; but before it expired it had returned to the profession of Bráhmanism.

Of Bráhmanism, too, the Chálukyas, who about the end of the third century after Christ entered the peninsula of India from the north, and became the dominant race in succession to the Pallavas, of whom little is known,† were the professors and supporters, as abundantly appears from their numerous inscriptions collected by Sir Walter Elliot. Pulakéshi, the fourth in the list of this dynasty, is mentioned under the date of A.D. 489. He is said to have "reconquered his own dominions, and (afterwards) the three kingdoms of Chér, Chola, and

* See Wilson's Vishnu Puráṇa, p. 472, et seq.

† The Pallavas were perhaps identical with the Pahlavas, a Persian tribe, which have been already noticed in our first volume.

Pandya."* The Chálukyas soon separated into two branches, the Western and the Eastern; the latter of which was established by Vishnu Vardhan the Second at Vengipura, the capital of Véngídésha in Telingána, when he conquered that district A. D. 605; while the former continued at Kalyán in the Dakhan. Both of these branches, which continued in power till about the close of the twelfth century, appear to have cleaved to Brahmanism, their principal God being Vishnu. Most of their existing grants on copper-plates contain assignments of lands to the priestly caste. The oldest of these existing grants was found by my friend Dr. Alexander Burn at Khéda (Kaira) in 1837. It is dated Samvatsara 394, shown by Professor Dowson, who has published a satisfactory decipherment and translation of it, to correspond with A. D. 338. Its substance is this: "He (Shrí Vijaya Rájá Sarvva) announces to all governors of provinces, chief men of districts, heads of villages, and others (as follows): Be it known to you that we have granted, with the pouring out of water, in the full moon of Vaishákha, for the increase of the merit and fame of ourself and parents, to the general body of priests *(adhvaryus)* and students *(brahmachárís)* belonging to the Kanva school of the Vájasanéya (division of the Yajur-véda) in the town of Jambusara, for the performance of the Bali, Charu, Vaishvádévá, Agnihotra, and other rites, the village of Paryachasa, etc." This village, which must have been in the Bharoch collectorate in Gujarát, shows how extensive was the Chálukya kingdom at the time of this grant.

* See Sir W. Elliot's paper in Journ. of R. A. S. vol. iv.

For the sake of connexion and illustration of the royal patronage, which must have been long extended to Bráhmanism by the Chálukyas, and later Cholyas, I here give the valuable historical findings connected with them of Sir W. Elliot:—

"Previous to the arrival of the first Chálukya in the Dakhan, the Pallavas were the dominant race. In the reign of Trilochana Pallava, an invading army, headed by Jaya Siñha, surnamed Vijayáditya, of the Chálukya-Kula, crossed the Nerbudda, but failed to obtain a permanent footing. Jaya Siñha seems to have lost his life in the attempt, for his queen, then pregnant, is described as flying after his death and taking refuge with a Bráhman called Vishnu Somáyájí, in whose house she gave birth to a son named Rájá Siñha, who subsequently assumed the titles of Ranarája and Vishṇu Vardhana. On attaining to man's estate, he renewed the contest with the Pallavas, in which he was finally successful, cementing his power by a marriage with a princess of that race, and transmitting the kingdom thus founded to his posterity. His son and successor was named Pulakéshí, and his son was Vijayáditya II. A copper Shásanam, recording a grant made by Pulakéshi, which bears date S.S. 411 or A.D. 489, is extant in the British Museum. The next prince was Kírtti Varma, who left two sons, the elder of whom, Satyáshraya, succeeded him in the kingdom of Kuntala-dêsha, the capital of which was Kalyán, a city still existing under the same name, about one hundred miles west and a little north of Hyderabad; while the younger, Kubja Vishṇu Vardhana or Vishṇu Vardhana the Little, established a new seat for himself in Telingáná by the conquest of Vengipuram, the capital of the Vengi-desham, which comprised the districts between the Godávarí and the Krishná below the Ghats. This event appears to have taken place about the end of the sixth or the beginning of the seventh century.

"The two families ruled over the whole of the table-land between the Nerbudda and the Krishṇá together with the coast of the Bay of Bengal from Ganjam to Nellore, for about five centuries. The power of the Kalyán dynasty was subverted for a time in the end of the ninth or beginning of the tenth century, and the emigrant prince or his son succeeded by marriage in A. D. 931 to the throne of Anhilwárá

Pattan in Gujarát, which his descendants occupied with great glory till A. D. 1145. But in A. D. 973 the dynasty of Kalyán was restored in the person of Tailapa Déva, and ruled with greater splendour than before till its distinction in A. D. 1189 by Bijjala Déva, the founder of the Kalabhuriya dynasty.

"The junior branch extended their territories northwards from Vengi to the frontiers of Cuttack, and ultimately fixed their capital at Rájamahendrí, the modern Rajamundry. More than one revolution appears to have occurred in the course of their history, but the old family always contrived to regain its power, until the kingdom passed by marriage to Rajéndra Chola, the then dominant sovereign of Southern India, in whose person the power of the Cholas had reached its zenith. Whether the acquisition of Telingáná was due entirely to inheritance or to the joint influence of force cemented by matrimonial alliance, is not clear. The fact, however, is certain, that the Chola power was established in the eastern Chálukya territories for upwards of a century and a half, and has left permanent traces of its existence. Rájendra Chola was succeeded by his son Vikrama Déva, surnamed Kulottunga Chola. On the death of his uncle Vijayáditya, who had been Viceroy of Vengi-desham, the king deputed his son Rája Rája to assume the office; but after holding it for one year, A.D. 1078, he resigned it in favour of his younger brother, Víra Déva Chola, who assumed the title of Kulottunga Chola. His grants are found in great numbers from A. D. 1079 up to the year 1135, when a partial restoration of the Chálukya line appears to have taken place, and they maintained a feeble and divided influence till the latter part of the twelfth century, when the country fell under the sway of the Kákátiya dynasty of Warangal."*

The Chola dynasty here referred to was a revival of the more ancient one. To it we are indebted for the magnificent Pagoda at Tanjur or Tangapur, dedicated to the god Shiva. With one of its members, Víra Chola, I have ventured to connect the great Brahmanical Excavations at Elora, denominated on one of its Jaina

* Journ. of R. A. S. vol. iv. and vol. i. N. S. pp. 251-2.

inscriptions, *Virola*, quasi *Vira* + *Chola* (by contraction), as the magnum opus of that king.* This would account for the Bráhmanical Excavations now mentioned belonging to the Shaiva form of Hinduism, patronized by the Cholas, and not by the Chálukyas, who, as we have seen, were Vaishnavas. Grants of Víra Chola above referred to, and extending from A.D. 1079 to A.D. 1135, are made to Bráhmans and temples.†

The Kálabhuriya dynasty, also referred to above, seems to have been connected with the Chálukyas, the surname of its kings being *Malla*, in common with that of the later Chálukyas. It was succeeded by the *Yádava* dynasty of Dvára Samudra, and afterwards by the Yâdava dynasty of Dévagiri (postea Daulatábád). Khandéráya (or Khandobá) of this dynasty fought against and overcame some of the successors of the Mallas, hence called *Mallári*, the enemy of the Mallas, and got from the Bráhmans of the Maráthá Country, the apotheosis as an incarnation of Shiva.‡ Among all the changes which took place there was no intermission in the patronage of Bráhmans and Bráhmanism in some form or other, especially after the overthrow of Buddhism and the depression of Jainism.

* Second Memoir on Cave-Temples of Western India, p. 31, also in Journ. B. R. A. S., Jan. 1853.

Some of the names of Víra Chola seem to be given as those of different kings in Prinsep's Lists. See Essays on Indian Antiquities, ably edited by Thomas, vol. ii. p. 279.

† See Mr. Elliot's paper ut sup., and Prinsep's Antiquities, vol. ii. p. 277.

‡ See note by the Author, in Notes on the Maráṭhí Language prefixed to second edition of Molesworth's Maráṭhí Dictionary, p. xxvi.

This remark is applicable to all the later dynasties in the South of India as well as to those of an earlier date. The grants of the Kákatiya dynasty of Varangal,—which as found in Véngidésha, now the Northern Sirkárs, extend from A.D. 1175 to 1336,—are of the usual character. Pratápa Rudra, one of the Kings of that dynasty, is mentioned as building a temple. Learned Bráhmans, as Vidyáraṇya (Mádhaváchárya, and Sáyaṇachárya) the great commentators on the Védas, (if indeed these names apply to different persons) raised to the throne of Vijayanagar* (cir. 1334) Bukka, who afterwards became their great patron. The names and temples of this dynasty show their attachment to the Vaishnava form of Bráhmanism, which they largely supported. One of them, Krishna Déva (cir. 1524), extended his sway to Gujarát.† It was one of his officers, Nágama Náyak, who founded the Náyak dynasty at Madurá, (which assumed independence on the fall of the Vijayanagar dynasty) fertile of Bráhmanical works, till it fell into the hands of the Nawáb of the Karnátic, and afterwards into those of the British. Similar zeal was all along shown by the Vadiyar dynasty of Mysore or Mahishásur, and which, though commencing about the beginning of the sixteenth century, had no difficulty of getting certification of the most ancient descent even from the Yádava line. On the Western Coast, the Chéraman Perumáls, or governors from Chéra, who afterwards became independent, and the Rájás of Travankur, who together were the great patrons of the Tulava and Námburí Bráhmans, were

* As. Res. vol. xx. and Prinsep's Antiquities, vol. ii. p. 281. Bukka is mentioned at the end of the commentaries of Mádhava and Sáyana as their patron.

† F. Buchanan's Journ. vol. iii. p. 474.

great supporters of the Indian priestly class. The Bráhmans of the Western Coast, indeed, claim all the country as a special gift to them by Parashuráma. Malabar is distinguished to the present time by the name of the *Karmma Bhumi*, the land of (good) works;* and Travancore bears as its proper name *Tiravánakudi*, or the land that has become holy. The great temples and religious establishments of the South of India,—at Madurá, Tanjur, Kánchí, Seringham, Halibíd, Vijayapur, Anágundí, Bólur, etc., all bear overwhelming testimony to the importance and influence of the Southern Bráhmans.† This circumstance, and the connexion of these Bráhmans with the origin of the greatest of the Hindu sects, give countenance to their pretensions to be now *primi in Indis*, though they themselves,—as is evident from the decay of their religious structures, and the decline of their influence, as marked by the growth of the Lingáyats, the advancing courage of the lower castes, the weakening of their political power, and many other circumstances‡—are undoubtedly in manifest decadence.

* Day's Land of the Permauls, p. 40.

† Of the more important of these temples, admirable photographs, by Col. Tripe, were exhibited at the Nágpur Exhibition of 1866.

‡ As an illustration of the advancing courage of the lower castes in the South of India, see a curious petition of the Panchálars (ironsmiths, carpenters, braziers, masons, and goldsmiths) of Salem, addressed to the Board of Revenue in Madras on the 17th February 1840, and published in the appendix to the excellent Essay on Hindu Caste by the Rev. H. Bower. This petition sets forth that the Panchálas (as artizans) are the descendants of the Brahma Rishis; that the Bráhmans are the descendants of Rishis of mongrel tribes; that the Polygars were deprived of their authority for showing favour to Bráhmans; and that all classes of men, to the destruction of Bráhmanical monopoly, should be appointed to public offices without distinction.

To this, it has to be added, that some very pungent satires on Bráhmánism have appeared in the vernacular poetry of the South of India, both East and West.

Vémana, the most popular of the Telugu poets, says:—

"The daily prayers and the Bráhmanical cord are wanting both at birth and at the time of death; his mother never enjoyed either of these, and if his mother be a Shúdra, how can he be a Bráhman?" "If we carefully observe and examine the universe, we shall see that all castes equally originated therein; then all are equal; surely all men are brothers." "Disputations as to which caste is the best, are all fruitless; all the tribes originated in the same origin, who can decide as to the superiority or inferiority of any one?" "Why should we constantly revile the Paryar? Are not his flesh and blood the same as our own? And of what caste is he who pervades the Paryar as well as all other men?" "Place one dish before all men in the world, and let them eat together, abolishing their castes; lay thy hands on their heads, and convince them that their present distinctions are absurd."

The following passage occurs in the ancient Tamil work attributed to Agastya:—"Know that the distinctions of high and low caste were made for men to get a livelihood. The Védas were made the support of Bráhmans." Subramanyar the poet, in his jnánam, says, "Hear this, the birth of all is alike, and all are subject to death. The life that leaves the body mingles with the other. All life proceeds from one source. Do not therefore speak ill of castes. All are alike. There is no distinction." In the Súkshma Vedánta, it is said: "Men, after exercising particular trades and professions, divide themselves accordingly into as many castes. But if we properly consider the matter, we shall find that the nature of man is the same. If so, how is it then that one man considers himself of superior caste to another? These distinctions only become demons, not men, who are of one origin."*

The effect of such passages as these occurring in the popular literature is not inconsiderable.

* Bower's Essay on Hindu Caste, pp. 19-23. Mr. Bower quotes the following prose passage to the same effect from the Sapta-prakaranam:—"The title Bráhman is similar to the names given by children to toys in play; it is nothing in reality. So said Vásudéva."

12. *The Gurjjara Brâhmans.*

The *Gurjjara* or *Gurjarâshtra Brâhmans* get their designation from *Gurjarâshtra*, the "country of the Gurjaras" (now known by the name of Gujarát), which has received its designation not from a great influx into it of the Scythian tribe called *Gurjjara*, but from the fact that a dynasty belonging to these *Gurjjaras* (or *Gurjaras*) was at one time established in a portion of it territories.*

Their general habitat is that of the Gujarátí language, which is supposed to be spoken by six millions of people. Its northern boundary is the Gulf of Kachha (Kutch), and a line drawn from the extremity of that gulf, and passing near Disá to the south of the A'bu mountains, and to the Arávalí range on the east. Its eastern boundary is the range of hills running from the shrine of Ambábhaváni, through Chámpánér to Hámp on the Narmadá, which forms its southern boundary, and from Hámp to the jungles of Rájpípalá ; from whence it extends again to the south, its eastern line being that of the Sahyádri Ghâts till opposite Daman, near which its extension to the south terminates, its southern boundary in this direction being the Daman-Ganga river. From Daman to the Gulf of Kachha including the peninsula of Gujarát,—

* In the lack of Gurjaras in Gujarát at present, the question, "How did this part of India get its present name ?" has hitherto been a puzzling one. The solution, I think, is that which I have here given. Two copperplate grants, assigning land to Bráhmans of Jambusar, were found by Dr. Burn at Khédá in 1837 (along with the Chálukya plates referred to above). They are by the royal race of Gurjjara (*gurjjaranripativansha*), dated Samvat 380 and 385 (A. D. 305 and 319,) and mention Sámantadatta, Shrí Vítarága (alias Shrí Jaya Bhata), and Shrí Datta Kushalí of this dynasty. See Professor Dowson's paper in Journal of R. A. S. vol. 1. N. S.

the Saurâshtra of the ancient Hindus, and the Kathiá-wád of the Maráthás and English,—the ocean is its boundary. It is spoken, too, to a considerable extent in Kachha, and among the Baniás and other merchants, originally from Gujarát, who are so widely scattered throughout Western and Central India and the shores of the adjoining countries.* It is also spoken by the Gurjjara Bráhmans in the provinces of their peregrinations.

In the general classification of the Bráhmans usually current among the Natives, the Gurjjara Bráhmans are said to belong to the Pancha Drávida,† though the greater portion of Gujarát lies to the north of the river Narmadá and the Vindhya range. An examination of them in detail, however, shows that not a few of their castes belong to the Pancha-Gauda ; while some of them have been so long isolated from the other Bráhmanical fraternities that they have lost sight altogether of their former connexions. They are generally estimated at eighty-four in number. Various lists professedly framed on this theory are at present before me; but an examination of them shows that viewed collectively they comprehend many more than this estimate. It is correctly said by Mr. Kinloch Forbes that " the Bráhmans of Gujarát are believed to be subdivided into more castes than those of any other part of India."‡ In here treating of them, I shall first exhaust the list of the intelligent Dalpatrâma Daya, contained in his Jnáti-Nibandha, published by the Ahmadábád Vernacular Society, giving what information I have been able to collect respecting them individually from intercourse with their own

* Historical View (by the author) of the Operations of the Bombay Anx. Bible Society in O. C. S. 1854, pp. 398-99.

† See before, p. 1. ‡ Rásmálá, vol. ii. p. 232.

members and other sources of information, which will be mentioned as I proceed. Some of them have baffled alike my own research and that of the friends whose kind assistance I have solicited.

(1-11). *The Audíchya Bráhmans.*

The *Audíchya Bráhmans* are the most numerous class of Bráhmans in Gujarát. They probably derive their name from the *Audíchyas* (the northerners) of old situated in the ancient province of Ayodhyá (*Audh* or Oude).* They are now divided into three great separate local castes: (1) the *Siddhpura Audíchya*, (2) the *Sihor Audíchya*, and (3) the *Tolkiya Audíchya*, who may eat but not intermarry with one another. Other caste factions, also standing socially aloof from one another, are to be found among them, as (4) the *Kunbígor*, who act as gurus to the cultivators; (5) the *Mochígor*, so called from their officiating as gurus to shoemakers; (6) the *Darjígor*, who render their services to tailors; (7) the *Grandhrapagor*, the gurus of players; and (8) the *Koligor*, who officiate among the Kolís. New provincial divisions have appeared among them, as (9) the *Márwádí Audíchya*, (10) the *Kachhí Audíchya*, and (11) the *Vágadíya Audíchya*.† The *Vágadíyas*, here referred to, are treated almost as out-castes. Even Ványa and Kulambís (merchants and cultivators) will not take water at their hands. Yet, with other supposed-to-be degraded Bráhmans, the *Audíchyas* effect marriages with them for their daughters. Unitedly viewed they are the most numerous class of Bráhmans in Gujarát. They are principally found in the north of Gujarát, in Kachh, and on the western coast of the Gulf of Cambay. When they first settled in these parts large endowments in land were conferred upon them; but they have mostly all been resumed by the native princes, the successors of the donors. They are said to have among them numerous hereditary professors of the four Védas, particularly of the Sáma and Yajush. Besides performing the common religious services, they act as clerks, astrologers, mendicants, and domestic servants, particularly water-carriers for the higher classes of

* *Udichya* is thus correctly rendered in Benfey's Dictionary:—"*Udichya*, i. e. *Udáncheya* I. adj. Northern II. in the country to the north and west of the river *Sharávati*, M. Bh. 3, 14774. pl. Its inhabitants, Ram. 2, 82. 7."

† Dalpatrám's Jnáti-Nibandha, pp. 80-81. Vágad is, anglice, the "Waghar" province of Kutch.

native families, who escape defilement by receiving it at their hands. They are worshippers of Shiva, and generally wear, when they wish to be thought in a state of purity, the horizontal sectarial marks of that deity. The Márwádí Shrímálí Bráhmans decline to take water at their hands, from its being believed that they have come from the north of the Vindhya range. The Bhikshukas, or alms-seekers, are very numerous in their community. They are said to tolerate widow remarriage.

The Audichyas preserve among themselves various traditions, which, though not altogether worthy of confidence, contain some grains of historical truth. The following is the substance of them as extracted from the Audichya Prakásha (a reputed section of the Skanda Puráṇa) by the poet of Gujarát, Dalpatráma Dayá. Mulráj, king of [Anhilwádá] Pattana, the Hindu capital of Gujarát, collected the following numbers of Bráhmans from the different sacred places mentioned:—from the junction of the Gangá and Yamunná, 105; from the Chyavanáshrama, 100, Sámavedís; from the country of Kanyákubja, 200; from Káshí, 100; from the Kurukshetra, 272; from Gangádvára, 100; from the Naimisha Forest, and from Kurukshétra, an additional supply of 132, making a total of 1,109. He conferred upon them as a Krishnárpana, the town of Sihor, with 150 adjoining villages, and the town of Siddhapura with 100 adjacent villages. By this liberality he did what satisfied these Bráhmans denominated the Sahasra (thousand) Audichyas. But other intelligent Audichyas did not accept his dána (largesses), but forming a *toli* (of their own) became the *Tolakyá Audichya*, who acquired for themselves Khambhát (Cambay) and twelve other villages, while of the other, 500 were of Siddhapura and 500 of Sihor. Dalpatráma says that the date of the reign of this Mulráj, the first of the Chávadas of Gujarát, is not given in the Skanda Puráṇa, lest its modern character should appear; but that that date extended from Samvat 998 (A. D. 941), and continued for 55 years.*

* Jnáti-Nibandha, pp. 35–37. Dalpatráma gives as his principal authorities for the date the Jaina works the Prabandha Chintámaṇa and the Kumarapála-Charitra, but without marking the chapters from which he extracts. He gives in full those of the Chávadas and Solankis (from the Chálukyas). There are a few (not great) differences between his lists and those of Col. Tod in his Travels in Western India, p. 150; but both authors agree as to the commencement of the reign of Múlráj, the first of the Solankis at Pattan. Mr. Kinloch Forbes (Rás-Málá, vol. i. p. 40) says, "Vana Ráj, the first of the Chávadas, was born in A. D. 696, and reigned sixty years in Anhalwáda. He died in (Samvat 806)." The chronology of the kings of Gujarát may probably yet be correctly set forth from tabular inscriptions.

Probably all that can be safely inferred from these notices is, that Múlráj was very liberal in his favours to the Audíchya Bráhmans. Many Bráhmans must have been settled in Sihor long before his day, if we take, as we do, Sihor to have been Siñhapur, the capital of the ancient Siñhas of Gujarát. Speaking of Sihor, Colonel Tod says: "Its original sanctity arose from a fountain of medicinal virtue, sacred to Gotama (one of the great sages of antiquity) and from the use of whose waters Múlráj was cured of some inveterate disorder, on which occasion he made a grant of Sihor and its lands to the Bráhmans. With them it remained, until internal dissensions arose, ending in a political conflict, when the survivors of these Church militants determined to give themselves a master. They made choice of the Gohil of Ghogho, but while they invested their new lord with all the rights that regarded the defence and political control of the community, with the exception of sufficient ground for a garden, they reserved all its lands for themselves; and the Gohil, not having yet overcome early prejudices, has not dared to abrogate the Shásana or religious grant of eight centuries' duration, the punishment for which act would be sixty thousand years' residence in hell."* Much further back than this Colonel Tod might have gone had he recognized the derivation of *Sihor* from *Siñhapur*, as I have found done by the Bráhmans resident in the locality.†

Very *great social inconveniences* have occurred among the Audíchyás from the divisions which have arisen among them, now referred

* Tod's Travels in Western India, p. 269.

† "We are disposed to consider it the capital of the *Siñhas*, who made the first A'ryan invasion of Ceylon, from which it, perhaps, received the name of *Siñhaldvipa*,—and the seat of whose authority, we agree with Professor Lassen in thinking, must have been in Gujarát. We make another conjecture respecting it. It was probably the capital of the *Sah* kings (*Siñha*, as Mr. E. Thomas supposes) of *Saurâshtra*. Their coins we found wholly unknown in the locality. Though they have been procured in many parts of India, from Kachha,—where they have again been lately found by Major LeGrand Jacob,—to Elichpur and Núgpur, from which places specimens have been forwarded to us by Brigadier Mackenzie, N. A., and the Rev. Stephen Hislop,—it is remarkable that none of them have been known to have been found in the peninsula of Gujarát till a few months ago, when some were brought to the notice of Colonel Lang, who has sent them to us for inspection. These coins, which have been so ably dealt with by Mr. Thomas, bear evident marks of Grecian influence." *Author's Second Memoir on the Cave-Temples, etc. in Jour. B. B. R. A. S. January 1853. The coins of the Siñhas, and also of the Vallabhís have again been reviewed* (in a very able and satisfactory manner) by Mr. Justice Newton, in No. xxii. of this Journal.

to. These particularly appear in the matter of their marriages and eating and drinking, as may be easily understood. They are not confined, however, to the Audíchyas.*

"The Shrimálí Bráhmans treat the Audíchyas as belonging to the Pancha-Gaudas, who do not observe the rule of Shankarácháryа as to abstinence from flesh meat."†

(12-21.) *The Nágara Bráhmans.*

The word *Nágara* is the adjective form of *nagar*, a city. It is applied to several (six) principal castes of Bráhmans in Gujarát, getting their designations respectively from certain towns in the north-eastern portion of that province. They have great influence in Gujarát, particularly in its peninsular portion, where they are largely employed by the native chiefs. They consider themselves Drávidas, but without any reference to the languages spoken in the south of India.

(12.) The *Vadanagara Bráhmans* receive their designation from the city of *Vadanagara* lying to the east of Anhílaváḍá Pattana. They are mostly found in the peninsula of Gujarát, formerly Saurásḥtra, now Káthiáwad, where the business of the native states is principally in their hands; but individuals of them are scattered over nearly the whole of the province of Gujarát, being found at Nadiyád, Ahmadábád, Baroda, Surat, etc. Most of them are Rig-Vedís, following the Shákháyana Sútras; but some of them profess the other three Védas, particularly the White Yajur-Veda. The majority of them are Smártas: but an inconsiderable number of them are Vaishnavas of the sects of Svámi Náráyáṇa and Vallabhácháryа. None of them are practical cultivators; but a few of them act as Désáís. The mendicants among them are few in number. They do not eat even with the Nágars of other denominations. One of their number, Mr. Mahipatrám Ruprám, a well-educated young man, had the courage a few years ago to visit Europe. An atonement, however, was demanded of him for this caste offence; but happily he has not so far complied with the exactions made of him as to be restored to free intercourse with the Vadanagaras. He is now lending his efforts to the cause of reform, particularly in social worship, in which many wish him abundant success.

* For some curious illustrations of this matter, see Dalpatrám's Jnáti-nibandha, pp. 90-91.

† Rev. Dunlop Moore.

(13.) The *Vishalanagara Brahmans* receive their name from the town of *Vishal*,—founded by Vishal, the first king of the Vághéla dynasty of Gujarát, sometimes called Visaldéva, (said by Colonel Tod* to have been installed in Samvat 1249, A. D. 1192),—and which lies a little to the south-west of Vadanagara. They are principally Rig-Védís, and are either Smártas or Vaishnavas of the sect of Svámi Náráyana. They are mainly either public servants or agriculturists. It is said that they would willingly eat of food prepared by the Vadanagaras, if the Vadanagaras would eat with them.

(14.) The *Sáthodra Brahmans* get their name from the town of *Sáthod* on the Narmadá. There are some Rig-Vedís among them; but they are principally of the Mádhyandina Shákhá of the White Yajur-Véda. They are found at A'nanda, Naḍiyád, Ahmadábád, Dabhoí, and other places. Some of them are in public service, or engaged in buying and selling; but a good many of them are still Bhikshukas, or act as gurus. They are principally, if not wholly, Smártas.

(15.) The *Prashṇoras* are said to belong to *Prashṇora*. They are Rig-Vedís, and of the Vallabhácháryа sect, their chief residence being in Káthiawád. They are principally mendicants, though a few of them are in service, or are buyers or sellers.

(16.) The *Kṛishṇoras*, of *Krishnapura*, are of the Rig, Sáma, and Yajur-Védas. Most of them are Bhikshukas, but, as my informants say, of a "kind respectable for learning."

(17.) The *Chitroḍas* are of the town of Chitrod.† They are found at Bhávanagar and Baroda. They say they have among themselves professors of each of the Védas, who confine themselves to the service of the gods of the Védas. But this matter is doubtful. They are not a numerous body.

(18.) The *Bárḍás* are a split from the Vishalanagaras and Vadanagaras, who, from difficulties found by them in marrying in their own castes, take wives from another. Mr. Kinloch Forbes says, "They

* Travels in Western India, p. 151. Vishvalanagara is the Sanskrit form.

† This is not Chitrod in the eastern part of Wágar in Kachh; but as my learned friend Mr. Dunlop Moore thinks, it lies south-east of Pálanpur. *Sathod* is thought by an intelligent Sáthodra Bráhman to be near Shuklatírtha in the zilla of Bharoch. Priashnor is thought by Mr. Dalpatrám Dayá to be near Bhávanagar. These localities seem too remote, however, from the other Nágara towns. The situation of *Krishnor* is now unknown.

are much despised after such a marriage, and compelled to quit their native village; but the sect continues, notwithstanding, to increase. Their women, contrary to ordinary practice, are permitted to remarry."*

According to Dalpatráma, founding on the Nágara Pravarádhyáya, many Nágaras of different gotras were resident at A'nandapur in Samvat 283 (A. D. 226). In subsequent times, the divisions now existing were formed. When Visaldéva built Visalnagar, he called many Bráhmans to a sacrifice. Many of those of Vaḍanagar obeyed his summons, but declined to take dakshiṇá at his hands. Some of them, however, received from him rolled-up leaves upon which the names of villages were written, which they ultimately accepted. On this account they were outcasted, and became Visalnagara Bráhmans. In a similar way were originated by Visaldéva, those of Sáthod and Chitroḍ, and the Prishnoras and Krishnoras.† This story looks as if intended to vindicate the Vaḍanagaras for their nearly entire secularization of themselves and consequent declinature of religious alms, and to disparage the other Nágaras for accepting of them.

Many modern local divisions have originated among the Nágaras. For marriage and other purposes they have arranged themselves into the following consociations of villages (saṁvagámas) :—

(19.) *Gujarátis.*	(20.) *Soraṭhis.*	(21.) *Of Various Towns.*
Ahmadábád.	Junágaḍhamukhya.	Surat.
Peṭlád.	Mángarol.	Dungarpur.
Naḍyád.	Porbandar.	Váñsavádá.
Vaḍodrá.	Navanagar.	Páṭan (or Pattana).
Khambhát.	Bhuj.	Mathurá.
Sojítrá.	U'ná.	Káshí (Surat, Burhán-
Kanyálí.	Délvádá.	pur, and Káshí keep-
Sínor.	Prabhásapáṭan.	ing apart, and Páṭan
Dholká.	Mahuvá.	and the others of the
Viramgám.	Vasáv. dá.	six keeping apart.‡)
Mumdhá ?	Ghoghá.	
A'shí.	Amrélí.	

Other splits are threatened, if they have not actually occurred, as is the case with Junágaḍh and Ghoghá, and Páṭan and Dungarpur, the

* Rásmálá, vol. ii. p. 233. † Jnáti-nibandha, pp. 48-50.
‡ Jnáti-nibandha, pp. 87-88.

Nágaras of whom will have no intercommunion with one another in marriage. Grihastha and Bhikshuka families are similarly affected. All this among a people reckoned so sensible in secular matters as the Nágaras!

Speaking of the Gujarát Bráhmans in general, and of the Nágara Bráhmans in particular, General LeGrand Jacob, C.B., a close observer of the state of Indian society, says: "The Bráhmanical priesthood, as a body, can scarcely be said to have any weight in the country; there are no colleges for their education. The father gives the son such smattering of spiritual matters as may suffice to gain his bread; some pretend to cast horoscopes, and are consulted on births for the purpose; a few are sufficiently versed in the Hindu astronomical tables to be able to calculate eclipses, and some three or four of these are well acquainted with Sanskrit; but I doubt whether the whole province could produce one person coming under the denomination of a learned Pandit. The late Ranchodjí of Junágadh, a Nágara Bráhman, to whose family, as Omras of the Nawáb, the Junágadh dynasty owes much of its present power, was the nearest approach to an educated native gentleman the country contained. His tastes and habits of thought were above his age; but he departed without casting his mantle on a successor. The Nágara community is very powerful in the peninsula; they are by profession a corps diplomatique, and devoted to the arts of government; their principal residence is Junágadh, but there are many families at Nawanagar, Bháwanagar and other large towns. One family received a grant of land during the time of the Subahs, and are the present Chiefs of the Vasávadh Táluká, but these have given up the industrious habits of their race, and taken to opium and indolence, in imitation of the other lords of the soil. The Nágars are a shrewd race, and work their way into almost every Darbár by their ability and tact: most of the native servants of Government are of this class. The number in the peninsula is estimated at 1,263 families, of which 920 call themselves simply Nágars, in contradistinction to the remaining 343, who are termed Bráhmans. The caste is, however, the same, but the habits of the more numerous body are purely secular, whilst the others live by alms and the practice of their religion. The above estimate is exclusive of numerous Nágar families from Ahmadábád, and other parts of Gujarát, temporarily residing within the province."*

* Bombay Government Selections, Province of Kathiawád, p. 29.

(22.) *The Sáchora Bráhmans.*

The *Sáchora Bráhmans*, named from the village of *Sáchora* in the south of Márwád, profess the four Védas; but they devote little attention to any of them. They should perhaps be viewed as belonging to Rájputáná, where (at Jodhpur in 1835) they acted, according to Gen. Boileau, as "officers of state."* They are, however, always found in the Gujarát lists. They are Vallabhácháryas, and are cooks to the households of the Maháráj as in Bombay, Surat, Ahmadábád and other places.

(23.) *The Udambaras.*

The *Udambaras* are said to have received their name from the sage called *Udambara*. But some think they get their denomination from their "high," or light, "clothing." They officiate among the lower castes; and in no part of Gujarát are to be found in considerable numbers. I have heard of individuals of them being in the Ahmadábád and Khéda Zillahs, and in the districts of Khambhát or Cambay. Capt. E. Conolly mentions them among the mendicant Bráhman guides (from Gujarát) at Ujjayin in Central India.† A few of them were found at Banáras in 1823, when Mr. James Prinsep's census of that city was made.‡

(24.) *The Narsíparas.*

The *Narsíparas* are said to get their name from the village of *Narsipura* (from *Narsiñhapura*) in the Pálanpor Zillah. [?] They are of two kinds, the Rig-vedí and (White) Yajur-vedí. They are Vallabhácháryas, and act as Pujáris at the shrine of Krishna at Ḍakor (in the Khéda Collectorate.)

(25.) *The Vaḷádras or Vaḍádras.*

The *Vaḷádra* Bráhmans receive their designation from the village of *Vaḷád*, or *Vaḍád*, about fourteen miles from Ahmadábád, in the zillah of which, and in the adjoining one of Khéda, they are principally to be found. Their families, with thirteen gotras, are estimated at about 1,500. They are Yajur-vedís; but they do not devote themselves to study or religious services. In sect, they are Dévíbhaktas

* Personal Narrative of a Tour through the Western States of Rájwára, p. 238. Their houses in Jodhpur were reckoned at 100.

† Journ. of As. Soc. for 1837, p. 822.

‡ Asiatic Res. vol. xvii. p. 492.

and Smártas. Many of them are mendicants, formerly of no great repute. Considerable numbers of them are now cultivators or merchants. One of their number, Hargovind Girdharlál, is reckoned a staunch reformer in Gujarát, often taking due liberties in the matter of eating and drinking. He is a large farmer on the banks of the Vátrak.

(26.) *The Pangoras.*

The *Pangoras* are said to belong to Márwád. I have not been able to hear of any of them being at present in Gujarát, though they remain on the lists of the Gujarát Bráhmans.

(27.) *The Nándodras.*

The *Nándodras* get their name from the village of *Nándod*, above Bharoch on the Narmadá river, and near Rájpipalá. They profess all the Védas but the Atharvan. Most of them are mendicants, while a few are cultivators. They are said to be gurus to the Rájás of Rájpipalá, and Dharampur.

(28-30.) *The Girnáras.*

The *Girnáras* derive their name from the ancient mountain city of *Girinagar*, now represented by Junágadh, the old fort, at the root of the celebrated Girnára mountain. They nevertheless reckon themselves to belong to the Pancha-Gaudas. In this locality they are principally to be found. They are also met with in other towns of the peninsula of Gujarát. A few of them are in Bombay. They are divided into the following castes:—

(28.) The *Junágadhya Girnáras*, of *Junágadh*, now mentioned.

(29.) The *Chorvádá Girnáras*,* of the town of Chorvád, on the coast between Pattana-Somnáth and Mangrol.

(30.) The *A'jakiyas*, so called from the village of *A'jak*. These three castes readily eat together, but do not intermarry. They now rank low in the Bráhmanhood, from their acting as gurus to Kolis, and having a variety of occupations, as those of administrators to native chiefs, clerks, astrologers, cultivators, mendicants. They are of various sects as suits them for the time being. They are said to profess all the Védas but the Sáma, but are principally of the White Yajur-véda. They must be a very ancient confederation of Bráhmans. On a granite rock near Girnára are en-

* So named from the town of Chorwád, lying on the coast of the Peninsula of Gujarát, between Mangrol and Virával-Pattana.

graven the now well-known Buddhist proclamations of the Emperor Ashoka, first copied for myself under the direction of my friend General Lang.

(31.) *The Somaparas.*

The *Somaparas* or *Somapáḍas* (for their name is spelled in both ways) receive their denomination from the celebrated Somanátha, the great temple of which was destroyed by Mahmud of Ghazní.* They are principally Smárttas, followers of Shiva, and are in charge of the temples of that deity in their original locality, the principal of which now in use was built by the famous lady of the Indor Court, Ahalyá Báí. They are well skilled, however, as I have found from their guidance, in pointing out the spots in their neighbourhood sacred to the god Krishna, who is feigned to have terminated his earthly career in that locality. In an inscription of Shridhara Rájá [A. D. 1215] on a pillar at Somanátha, found by Colonel Tod and translated by Mr. Wathen, the "Sompara Bráhman" is spoken of as "perfect, and well acquainted with the rites of sacrifice, and the rules of meditation, worship, and the ceremonies of making offerings." Of the temple of Somanátha, it is said in the same inscription, "This temple is the abode of saints; it is inhabited by Lakshmí; by worshipping this Shiva's feet all sin is removed. By sight of this temple even the stain of evil deeds becomes effaced; pain and disease also disappear." A temple to Krishna is also mentioned in the inscription. It is difficult to say whether it praises most the gods or the Bráhmans.†

(32.) *The Harsoras.*

The *Harsoras* derive their name from *Harsor* or *Harsol*, south-east of Parántej, on the Mésva river. They are only a small body of Bráhmans. They are said to profess the Yajur-Véda. They are the gurus of the Harsora Ványs, whom they follow in all their mercantile wanderings.

* The remains of the temple shown by the Somapara Bráhmans as those of the temple injured by Máhmud are shown by Mr. Kinloch Forbes, in a paper read before the B. B. R. Asiatic Society, to have belonged to a temple "constructed by Bhima Déva I., and which was at last destroyed by the zeal of the renegade Hindu Sultán Muzaffar I." The rebuilding of the temple by Bhima Déva is referred in one of the Somanátha inscriptions given in the appendix to Tod's Travels in Western India. A Kinojya (Kanyákubja) Bráhman seems then to have been in the favour of the Pramára prince.

† See Tod's Travels in Western India, pp. 513-516.

(33.) *The Sajodhras.*

The *Sajodhras* are named from the town of *Sajodh*, south-west of Bharoch. They eat with the agricultural Bhátélas (afterwards to be mentioned), with whom they are sometimes confounded, though they do not intermarry with them. They are said to be Samá-Védís; but their employment is that of cultivation.

(34.) *The Gangáputras.*

The *Gangáputras* are represented as a detachment of the Tírtha mendicants of the Kányakubja Bráhmans, who have found their way to Gujarát from the banks of the Ganges and Yamuná, and who have consequently become isolated from the main body of their caste. They are said to be Sáma-Védís, like many other Bráhman communities who cannot give a definite account of themselves.

(35.) *The Modha-Maitras.*

Of the *Modha-Maitras* but little is known. Perhaps, they are some isolated body from the East of India now associated with the Modhas. They are said to be found in the Khéda Zillah.

(36.) *The Gomitras.*

The *Gomitras* are said to be of Kányakubja, or Sárasvata origin, and to be Rig-védís. They are found at Ambají Mátá, south-east of Mount Abu.

(37.) *Shrí-Gaudas.*

The *Shrí-Gaudas* in Gujarát are a body isolated from the Shrí-Gaudas of the East of India. They are principally found in the Khéda and Ahmadábád zillahs and in Bombay. Most of them are followers of the new Vaishnava sect of Svámi Náráyana.

(38.) *Gurjara-Gaudas.*

The *Gurjara-Gaudas* get their denomination either from their acting as priests of the Gurjara tribe, or from their having been isolated from the other Gaudas because of their residence in Gujarát, in which many of them are found, as well as in the different provinces of Rájputáná and Málwá. Both Rig-védís and Yajur-védís are to be found among them. Some of them are denominated *Sévalas*, and some *Upádhyas*.

(39.) *The Karédas.*

The *Karédas* or *Karéthas* are an off-set of the Maráthá Karháda Bráhmans, said to be found in the Idar Parganá.

(40.) *The Váyaḍas.*

The *Váyaḍas* are the Gurus of the *Váyaḍá* Ványs, said to be originally from the island of Bet. They are not very numerous, but are found in the Khédá and Ahmadábád zilla and in Bombay and other towns. They are mostly of the Black Yajur-Véda. Rig-védís and Atharva-védís are also said to be among them.

(41-43.) *The Mévádás.*

The *Mévádás* properly belong to the province of Meváḍ in Rajputáná. The following offsets from them, forming distinct castes, are, however, found in Gujarát.

(41.) The *Bhaṭa-Mévádas*, who profess the four Védas, especially the Sáma and Yajush, and who are principally found in the Khéḍa zillah and Khambát.

(42.) The *Trivádí Mevádas* are also found in the Khedá Collectorate, particularly at Naḍyáḍ, Kapadwanj, and Dákor, but though not very numerous they are widely scattered. They are mendicants principally, and profess the four Védas. Some of them I have found, acting as grocers and tobacconists in the Maráṭhá country, south of Puná.

(43.) The *Chorási Mévádás*, who are also principally mendicants, are found in the Khéḍa zillah and the territories of the Gáíkawáḍ. They profess all the Védas, particularly the Yajush and Sáma.

(44.) *The Drávidas.*

The *Drávidas* stand in all the Gujarát lists; but I have heard of none of them in that province who are now isolated from their brethren in the south of India. Travelling Drávidas frequently visit Gujarát.

(45-46.) *The Désháválas.*

The *Désháválas* receive their name from *désha* a country, and have some pretensions to be, par excellence, the Bráhmans of the country of Gujarát. They are principally found, however, in the Khéḍá zillah. Those of them who reside at Surat form a distinct caste of their own, named *Deshávála Bráhman Suratí*. They profess all the Védas but the Atharvan. They are, probably an ancient caste.

(47-48.) *The Ráyakaválas.*

The *Ráyakaválas* are now divided into the following non-intercommuning castes:—

(47.) The *Nánas* or *Navas*, the Little-ones or New-ones.

(48.) The *Mothas* or *Junas*, the Great-ones or Old-ones. They are found not only in Gujarát (especially in the Khéda zillah) but in Kachha, where they act as gurus to His Highness the Ráo. They are said to be Yajur-Védís.

(49.) *The Rodhaválas.*

The *Rodhaválas* are found in the Mahíkánta and in the neighbourhood of Vánkanír, and are principally cultivators and mendicants. A few of them are merchants and servants. Not long ago they were supposed to be inclined to act occasionally as freebooters. A few of them were at Banáras in 1823.

(50-53.) *The Khedáválas.*

The *Khedáválas* receive their designation from the ancient town of *Khédá* (Kaira). They have the following divisions :—

(50.) *The Khedaválá Bájas.*
(51.) *The Khedaválá Bhitaras.*
(52.) *The Khédava Bájas.*
(53.) *The Khédava Bhitaras.*

The Bájas eat with Bájas, and the Bhitaras with Bhitaras, of both kinds. They embrace professors of the four Védas, particularly of the Yajush. They are principally found in their original habitat.

(54.) *The Sindhuválas*, or *Sindhava Sárasvatas.*

The only Bráhmans of Sindh federation known in Gujarát are the *Sindhava Sárasvatas*. Káthiawád is their principal habitat. They are also found in Kachha. They are the priests of the Lohána and Bhanacálí merchants, with whom they do not scruple to eat. In Gujarát they abstain from animal food, though their brethren in Sindh freely indulge in it. They wisely permit the remarriage of widows. They profess the White Yajur-Véda.

(55.) *The Padmiválas.*

The *Padmiválas* are now little known in Gujarát, in which even the origin of their name does not seem to be known. Perhaps it has a reference to the *padma*, or lotus-flower sacred to Vishnu. Some of them are said to be found in Málvá, especially at Ujjayin.

(56.) *The Gomativálas.*

The *Gomativálas* are said by some to get their name because of their alleged descent from Gotama Rishi, and by others from Gomatí,

the name of several rivers in different provinces. They are mendicants, found in the Idar districts, and are mostly Yajur-Védís.

(57.) *The Ițáválas.*

The Ițáválas, though still on the Gujarat lists, appear to have entirely or nearly entirely disappeared from the country.

(58.) *The Médataválas.*

The original consociation of the *Médataválas* took place at Médat in the Jodhpur State. Offsets from them are found in Gujarát as the "*Shri-Gauda Bráhman Merataválá Surati*," found in Mr. Borrodaile's Surat Census List.*

(59.) *The Gayaválas.*

The *Gayaválas* are an offset from the Mendicant Bráhmans of Gaya. They are Yajur-Védís, and are found in the Khéda zillah, in the villages of Adás and Nadyád.

(60.) *The Agastyaválas.*

The *Agastyaválas* derive their name from the Rishi Agasti. They are said to be Yajur-Védís, found at Nimadí and Vadaván in Káthiawád, and at Ahmadábád and Dholká.

(67.) *The Prétaválas.*

The *Prétaválas* are also Yajur-Védís found in Káthiawád. They are now cultivators.

(68.) *The Yájnikválas.*

The *Yajnikválas* are Rig-Védís and Yajur-Védís. Surat and the neighbourhood of A'bu are mentioned as places of their residence.

(69.) *The Ghodaválas.*

The *Ghodaválas* are said to be from Márwád, and to act as priests to Shrávaks, or Jaina laymen.

(70.) *The Pudaválas.*

The *Pudaválas* also act as priests to Jainas, though they profess the Sáma and Yajur-Védas.

(71.) *The Unéválas.*

The *Unéválas*, though professing the four Védas, particularly the Yajur-Véda, are principally cultivators and mendicants. They are said to be found at Vatádara, Khambhát, and Surat.

* Jnáti-nibandha, p. 111.

(72.) *The Rajaválas.*

The *Rajaválas* are found in the Khéda zilla, particularly at Kapadwanj. They profess the Yajur-Véda.

(73.) *The Kanojiyas.*

The *Kanojiyas* are an offset from the Kányakubjyas of the East, who do not, however, eat with them. Some of them are in Bombay. They belong to the Pancha-Gauda, as do the three castes which follow:—

(74.) *The Sarvariyas.*

The *Sarvariyas* get their name from the ancient river Saryu. They are of the Kauthamí Shákhá of the Sáma-Véda, and of the sect of Svámi Náráyana, who belonged to their caste. They are found at Vartál in the Khéda zillah.

(75.) *The Kandoliyas.*

The *Kandoliyas* are named from the town of Kandol in the Máhíkántá agency. They act as cooks to Thákurs, and as family priests to Kapola and Sorathiya Banyas. They are worshippers of Dévi-Samudrí. They profess the White Yajur-Véda. It is said in the Kandol Puráṇa that 18,000 of them wore the Brahmanical thread.

(76.) *The Kharkhéliyas.*

The *Kharkhéliyas* are sometimes called Pardéshís of Mevád, and may have come from that province. With the three last mentioned castes, they are sometimes denominated Kápola Nágaras.

(77.) *The Parvaliyas.*

The *Parvaliyas* (perhaps the name should be written *Purvaliyas*) are a class of eastern Bráhmans said to have of late years disappeared from Gujarát.

(78.) *The Sorathiyas.*

The *Sorathiyas* are of *Sorath*, the ancient Saurashtra. Their principal habitat is the Junágadh territories. They profess the Sáma and Yajur-Védas.

(79.) *The Tangamodiyas.*

The *Tangamodiyas* are Bráhmans of dubious position, perhaps on account of the liberties which they have taken when in straits for a livelihood.

(80.) *The Sanodhyas.*

The *Sanodhyas* are an offset from the Gauda caste of the *Sanodhyas*, abundant in Central India and the Rajput States.

(81.) *The Motálas.*

The *Motálas* derive their name from the town of Motá, eighteen miles south-east of Surat. They are found in various places of that zillah, as at Saras and Ulpád, and also in Bombay. They are principally Yajur-Vedís; but some Rig-Védis are found among them. They act as clerks, Shástris, Joshís, and mendicants. Their most learned man is Bháskar Bhatta of Motá.

(82.) *The Járolas.*

The *Járolas*, or more properly the *Jhálaras*, are said to derive their name from Jhálor, south of Udayapur in Rajputána. They are generally Yajur-Vedís.

(83.) *The Ráyapulas.*

The *Ráyapulas* are said to derive their name from Rayapur, a suburb of Ahmadábád.

(84.) *The Kapilas.*

The *Kapilas* are named from the sage Kapila, and profess to belong to his gotra. They are worshippers of Dévi, and are principally Sáma-Védis. They are found in the Surat and Bharoch zillas, particularly Jambusar.

(85.) *The Akshayamangalas.*

The *Akshayamangalas*, the "Indestructible Puritans," are found at Pálanpur, and Pali, and Bhinmál in Marwad.

(86.) *The Gugalis.*

The *Gugalis* are said to derive their name from *Gokula*, sacred to Krishna. They are the Pujáris of this god at Bet, Dvárika, and Dakor; and numbers of them are in Bombay, servants of the Vallabhácháryas, of whom they are enthusiastic supporters. They are not much respected by other Bráhmans.

(87.) *The Nápalas.*

The *Nápalas* get their name from the village of *Nápá* near Borsad. They are cultivators, and famous for their raising tobacco. They are now comparatively few in number.

(88.) *The Anávalas or Bhátélas.*

The *Anávalas* are named from the village of *Anával*, near Wásdá, about forty miles from Surat. They are called *Bhátélas* from their raising of rice. Sometimes they are called *Mastánas* (quasi *Mahásthání*, of great territory), a name applied to cultivating Bráhmans in many parts of India. They are settled between the rivers *Kim* (south of Bharoch) and the Daman-Gangá (South of Daman).* The late well-known and amiable Desái of Gándaví was a great ornament of their community.† They are principally cultivators and dealers in country produce, though some of them act as Government servants and mercantile assistants.

(89-98.) *The Shrímális.*

The *Shrímális* derive their designation from the town of *Shrímál*, now called *Bhínmál*, lying to the N. W. of A'bu and intermediate between that mountain and the river Loní. Their first representatives are said to have been collected by a local prince from no fewer than forty-five of the most sacred places of the north, west, south, and east of India; but to the traditions to this effect little importance is to be ascribed. The A'ryan physiognomy is perhaps more distinctly marked in them than in any other class of Bráhmans in India; and this indicates but little mixture of blood connected with them since

* The Damga, I think, of Ptolemy.

† In one of my missionary journals (under date the 26th December 1834), I find the following note of interviews with this gentleman at his own residence: "In the morning I had very large congregations in the bázár. On returning from it, I was invited to visit the Desái, which I accordingly did. He proved very affable and kind, and what was of more consequence, very desirous of hearing the Gospel. When I was leaving him, he urged me to renew my visit, which accordingly, along with Dr. Smyttan, I did. We found him candid and intelligent, but quite a native in his manners, mode of living, etc. He spoke several languages, and was very desirous to hear all that could be said respecting his own and other religions.....This Sirdár has an income of about a lákh-and-a-half rupees per annum. He is the Chief of the Bhátéla Bráhmans, who are nothing but agriculturists, with the adhikár (authority) of reading the Védas, and performing all priestly acts, which, they say, they obtained from Ráma Chandra on his journey to Lanká. I would infer from the situation they hold, that they proved rather refractory when Hinduism was originally propagated in this province, and that they obtained their peculiar privileges as a bribe to obedience." Whether they are cultivators, or proprietors of the soil, raised to the Bráhmanhood, or Bráhmans who have become cultivators, it is of course difficult to say. Their A'ryan form is not so marked as that of the generality of Bráhmans. Perhaps they are a mixed race.

their first settlement in India, either by their forming connexions with Shúdras as their fourth wives according to the ancient permission of the Hindu Shástras, or with other Bráhmans into whose families an effusion of Shúdra blood had in this way been made by the adoption (also of old permitted by the Shástras) of the mixed issue into the Bráhman caste. In fact they do not appear to differ much from the type of some of the European nations, especially of those who have claims to Roman descent. Their costume is generally of a simple but not unbecoming character. Their turbans are on the whole of a graceful form, though not so large as those of many of the other natives of India. On their brows they wear the sectarial marks of the Vaishnavas, Vishnu being their favourite deity. The Shrímálís are now scattered not only through several of the provinces of Rájputáná, but through Gujarát and Kachha, Central India, the countries bordering on the Indus, and the island of Bombay, at a single locality of which (Válukeshwar) about 300 of them took up their abode in the rains of 1865. In consequence of this dispersion of their body (in some cases existing for several centuries) they have been broken up into several distinct castes, most of which now neither eat nor intermarry with one another. Among these may be mentioned (89) the *Marwádí Shrímálí*, (90) the *Mevádí Shrímálí* (not indisposed to marry with one another), (91) the *Kachhí Shrímálí*, (92) the *Káthiavádí Shrímálí*, (93) the *Gujarátí Shrímálí*, (subdivided again into the *Ahmadábádí Shrímálí*, (94) the *Suratí Shrímálí*, (95) the *Ghoghárí Shrímálí*, (96) the *Khambátí Shrímálí*, etc.) who do not intermarry with the others. They are also divided into two castes, founded on the Védas which they profess, (97)—the *Yajurvédí* (White and Black), and (98) the *Sámavédí* of the Kauthumí Shákhá. In the former there are seven Gotras, or lines of family lineage—the Gautama, Shándilya, the Chandrás, Laudaván, Maudalas (or Maudala) Kapinjalas (or Kapichalas). In the latter there are also seven Gotras, the Shaunakas, Bháradváj, Paráshara, Kaushikas, Vatsas, Aupamanyava and Káshyapa. Most of all their classes are either mendicants or officiating priests, though secular service appears to be on the increase among them. They act as gurus and ceremonial Bráhmans

* The Yajurvédí Shrímálís say that they belong to the Mardani Shakhá. Is *Mardaná* with them a corruption of Mádhyandina?

to the Shrímálí, Porával, and Petolya, and Urvála Váníyás (merchants) and Sonís or goldsmiths; and about 5,000 of them, now apart from their brethren, act as gurus to the Osválas, a class of mercantile Jainas, and are called (87) *Osvála Bráhmans*. A favourite Kuladévi, or family goddess, among them is that of Mahalakshmí, the spouse of Vishnu, a celebrated image of whom was transferred from Bhinmál to Anhilpur, or Pattan in the times of the Gujarát Kings. The celebrated Sanskrit poet Mágha, who is said to have lived in the times of Bhoja Rájá, belonged to their fraternity. Their greatest living ornament is Dalpatarám Daya, the Kaviráj, or poet laureate of Gujarát, who is also distinguished for his historical research, and sincere aims at social reform. This stirring author and singer supposes that there are 5,000 Shrímálí houses in Kachha and Káthiáwád; 5,000 in Gujárát; and 35,000 in Márwád, and Méwád, exclusive of 50 of impure birth called (88) *Daskorí* near Ahmadábád, 1,500 of them being in Jodhpur (the capital of Márwád) alone.* Captain Boileau gives the number of Shrímálí and Dahimá Bráhmans at Jodhpur in 1835 at 1,000 houses and 5,000 of population.† The Shrímálís, overlooking geographical boundaries, claim connexion with the Drávidas.

(99-107.) *The Modhas.*

The *Modha Bráhmans* receive their name from the village of *Modhánd*, near Siddhapura. They are fabled to have received this village as a Krishnárpana on the occasion of the marriage of Ráma to Sita! They are subdivided into several distinct castes, which neither eat nor intermarry with one another.

(99.) The *Trivédí Modhas* receive their designation from their professing the third, or Sama-véda, or from their professing three of the Védas. Shivarám of Sarkhej (near Ahmadábád) one of their number, who flourished about two hundred years ago, was distinguished for his learning, and composed several works illustrative of the ceremonial of the Sáma-véda, as the Subodhaní, Shánti-Chintámaní, etc.

(100.) The *Chátur-védí Modhas* receive their designation from their professing the fourth or Atharva-véda, or any one of the four Védas.

* *Jnatí-nibandha*, pp. 46-47.

† Personal Narrative of a Tour through the Western States of Rájwárá, pp. 237-38.

From these two classes of Modhas have sprung the following additional castes:—

(101.) The *Agihaṇá* (query *A'giasána*, or *A'gyarakshana?**) *Modhas.*

(102.) The *Tripála Modhas.*

(103.) The *Khíjadíya Sañvánú Modhas.*

(104.) The *Ekádashádhra Modhas.*

(105.) The *Tándulotha Modhas*, and *Utanjalíya Modhas.*

(106.) The *Jéthimalu Modhas*, and *Cháturvédí Dhinoja Modhas.*

(107.) *The Dhinoja Modhas.*

Besides these castes of Modhas there are various provincial associations of Modhas forming other distinct castes in the matter of food and intermarriage.†

The Modhas reckon themselves Dravidas. They are now found principally in the Ahmadábád and Khéda zillahs; but are widely scattered in other districts, coming as far as Bombay, following the Modha Banyas, to whom they act as Gurus. The Sáma-Védís are the most numerous among them. Considerable numbers of them are idlers and unscrupulous mendicants.

(108.) *The Válmikas.*

The *Válmikas* take their name from the Rishi Valmika. They are found in the Khedá, Khambhát, and I'dar districts. A few of them were at Banáras in 1823. Professors are found among them, it is said, of the four Védas. They are Bhikshukas and cultivators. They profess to be strict observers of caste.

(109.) *The Náradikas.*

The *Náradikas* (so named from the sage Nárada) are located in Khambhát, and its neighbourhood. A few of them were at Banáras in 1823. They profess the Sáma and Black Yajur-Védas. They are cultivators, mendicants and servants. They are not a numerous body of Bráhmans.

(110.) *The Kalingas.*

The *Kalingas* are a division of the Pancha-Gauda Bráhmans, now principally settled at Kalingapatan on the southern coast of Orissa,

* Fire-keepers. See Asiatic Researches, vol. xvii. p. 490.

† Jnáti-nibandha of Dalpatrám Dayá, pp. 54-56.

who will be onwards mentioned. They have certainly now no recognizable settled offsets in Gujarát, whatever they may have had in the time of the Gujarát princes of Anhílapur. Individuals of the original stock may still be visitors or pilgrims in Gujarát.

(111.) *The Tilingas.*

The *Tilingas* are the same as the Tailangas already mentioned.* Their settled offsets in Gujarát are now extinct, though individual Bráhmans of the Tailanga country visit the principal places of Hindu pilgrimage in Gujarát as Siddhapur, Dváraká, Pattan Somnáth, Ḍakor, &c.

(112.) *The Bhárgavas.*

The *Bhárgavas* derive their designation from *Bhárgava*, the adjective form of *Bhṛigu*, the name of one of the ancient Ṛishis. Their chief habitat is the district of Bharoch, which must have got its name from a colony of the school of Bhṛigu having been early established in this *Kshétra*, probably granted to them by some conqueror of the district. In the name *Barygaza* given to it by Ptolemy,† we have a Greek corruption of *Bhṛigukshétra*, (the territory of Bhṛigu) or *Bhṛigukachha* (the tongueland of Bhṛigu). Speaking of the Bhárgavas Dr. Drummond,‡ in his Grammatical Illustrations, says :—"These Bráhmans are indeed poor and ignorant. Many of them, and other illiterate Gujarátís, would in attempting to articulate *Bhṛigukshétra*, lose the half in coalescence, and call it *Barygacha*, whence the Greeks, having no *ch*, wrote it Barygaza." The Bhárgavas are certainly rising under the British government. One of them, Kishandás Jogaldás, was reckoned the best pleader in the Saddar Adálat at Bombay in 1830. He took an active part in the public discussions held in the Scotch Mission-house that year, in which he certainly showed more truthfulness and honesty than some of the other advocates of Hinduism.§ These discussions were renewed with me by the Bhárgavas in Bharoch in January 1835. On that occasion they quoted the Védas without scruple, and candidly admitted that the Gáyatrí is addressed simply

* See above, pp. 50-55.

† He denominates it *Βαργυγάζα ἐμπόριον*, and speaks of it as on the Namad (Narmadá) river. Ptol. Geo. lib. vii. Ed. Bertii. p. 203.

‡ Drummond's Glossary appended to Illustrations of the Mar., Guj., and Eng. Languages.

§ See Oriental Christian Spectator, vol. i. p. 186.

to the sun, without a resort to any of the usual far-fetched Vedántist deductions. They are of the Mádhyandina Shákhá of the White Yajur-Véda.

(113.) *The Málavís or Málavikas.*

This is a name which has arisen from the province of *Málwá*, of which Sir John Malcolm says, "There is perhaps no part of India where the tribes of Bráhmans are so various, and their numbers so great, as in Central India."* Many of the Gujarátí Bráhmans of different castes have settled in Málwá, and many of the Málwá Brahmans in Gujarát. There is, nevertheless, a caste of Bráhmans called Málavís, par excellence, some of whom have entered Gujarát.

(114.) *The Nanduáṇas.*

The *Nanduáṇas* or *Nandaváṇás* are named from the village of *Nandaváṇa*, in Márwár; but an offset of them is said to be found in a village near Bharoch. They are said to be principally Yajurvédís.†

(115.) *The Bharathánas.*

The *Bharathánas* are also named after their village in Márwár. An offset from them is found on the banks of the Narmadá above Bharoch.

(116.) *The Pushkaraṇas.*

The *Pushkaraṇas*, or *Pokharaṇás*, derive their name from the Pushkara, or Pokhar Lake, near Ajmír.‡ They are scattered over all the Rájputáná states, and the neighbouring provinces. "The Pokharna Bráhmans," says Dr. Irvine, "are said to have been Béldárs who dug out Pushkar lake, and in consequence were created Bráhmans.

* Memoir of Central India, vol. ii. p. 124.

† See under Palliválas, in advance.

‡ "Pushkar," says Colonel Tod, "is the most sacred lake in India; that of Manusarovar in Thibet may alone compete with it in this respect. It is placed in the centre of the valley, which here becomes wider, and affords abundant space for the numerous shrines and cenotaphs with which the hopes and fears of the virtuous and the wicked amongst the magnates of India have studded its margin. It is surrounded by sand-hills of considerable magnitude, excepting on the east, where a swamp extends to the very base of the mountains. The form of the lake may be called an irregular ellipse. Around its margin, except towards the marshy outlet, is a display of varied architecture. Every Hindu family of rank has its niche here for the purposes of devotional pursuits when they could abstract themselves from mundane affairs. The most conspicuous are those erected by Rájá Mán of Jayapur, Ahilya Bái, the Holkar Queen, Jowahir Mal of Bhartpur, and Biji Singh of Márwár. The

They still worship the Kodhalí or pickaxe at the Dasará; they are most numerous at Pokharn in Márwár."* Buying and selling are now their main concern; and they are much employed by the Márwádí merchants. Some of them are settled in the Khedá zilla in Gujarát; and some of them visit Bombay.

(117.) *The Sárasvatas.*

Sárasvata is a generic name of one of the Pancha-Gauda classes, to be afterwards noticed. There are two castes of them in Gujarát, the *Sorathíya Sárasvatas*, and the *Sindhava-Sárasvatas* (already noticed).† They are principally found in Kathiawád, though they are widely scattered and extend even to Bombay. They profess the White Yajur-véda. The Sorathíyas are the priests of the Khatrís (remnants of the Kshatriyas) and the Parájya goldsmiths; and the Sindhavas (as already said) of the Lohánás, and Bhanasálís. Some of them are schoolmasters. But few of them engage in secular employment. The two castes don't eat together, or intermarry with one another; though the Sindhavas (as formerly noticed) eat with Lohánás and Bhanasalís. Neither of the castes uses animal food in Gujarát, though the Sindh Sárasvatas do so in their own country. They are both Smárttas. The Sorathíya Sárasvatas don't eat with the Sárasvatas of other provinces. Some of them are settled in Rájputáná.‡

cenotaphs are also numerous. The ashes of Jaya Appa, who was assassinated at Nágor, are superbly covered; as are those of his brother Santají, who was killed during the siege of that place. By far the most conspicuous edifice is the shrine of the creator Brimha (Brahma), erected about four years ago, by a private individual, if we may so designate Gokul Pák, the minister of Sindya; it cost the sum of 1,30,000 rupees (about £15,000) though all the materials were at hand, and labour could be had for almost nothing. This is the sole tabernacle to the ONE GOD which I ever saw or have heard of in India. The statue is quadrifrons; and what struck me as not a little curious was that the *sikra*, or pinnacle of the temple, is surmounted by a cross." Tod's Rajasthán, vol. ii pp. 773-74. The shrine here referred to did not appear to me, when I visited it in 1860 with my kind friend Dr. Small, to be of the costly character here indicated. It is dedicated not to Brahma, the fountain of deity in the Védántic sense; but to Brahmá, the consociate of Vishnu and Shiva. There is one other temple devoted to Brahmá in the Panjáb. Very few Pokharna Brahmans are now found at Pokhar. The temples are in charge of Bráhmans of other castes, except that of Brahmá, which is cared for by devotees.

* *Topography of Ajmere*, p. 90.

† *See p. 105, above.*

‡ Information of Náráyana Rámachandra Bhatta.

(118.) *The Khadáyatas.*

The *Khadáyatas* get their name from the town of Khadát, on the banks of the Vátrak in the Khéḍa Collectorate, in which they are still found, as well as in the Ahmádábad and Bharoch zillahs. They are principally Ṛigvédís and Yajurvédís, and act as priests and gurus.

(119.) *The Márus.*

The *Márus* derive their name from *Máru* or *Márwáḍ* (the region of death, from its great deserts); but there are not now many Bráhmans in Gujarát who go under this general designation. A few are mentioned by the Rev. J. V. S. Taylor as being at Khéḍá.

(120.) *The Dáhimas.*

The *Dáhimas* get their name from the tribe of Rajputs so-called (to be afterwards noticed), with which they are associated. The offset of them in Gujarát is known by its wandering propensities. They belong to the A'di-Gauḍa, and are Yajurvédís.

(121.) *The Chovíshas.*

The *Chovíshas* are of high pretensions, of the "twenty-fourth grade" in dignity. They are divided into *Moṭas* and *Nhánás* "Great ones," and "Small ones." They are found at Baroda, and at Sinor and Janor near the Narmadá. They profess the Sáma, Black Yajur, and Ṛig-Védas.

(122.) *The Jámbus.*

The *Jámbus* are the Bráhmans of the town of *Jambusara* in the Bharoch Collectorate near the Gulf of Cambay. Priestly fraternities seem to have existed at this place in early times; for, according to Dr. Burn's Copperplate Grants, translated by Professor Dowson,* the villages and grounds, in certain measurements, of Pariyachasa and Shiríṣha Padraka, and of Jambusara itself, were granted by Chálukya and Gurjjara princes in Samvatsara 380, 385 and 394, (A. D. 322, 328, and 337). The Bráhmans of these fraternities (whose gotras are mentioned) are said to be of the Káṇva, A'shvaláyana, Kauthuma, and Pippaláda Shákhás, to which I believe their local successors still more or less belong. These Bráhmans are now principally astrologers, mendicants, or cultivators. A very bad character has been given of them by Surgeon Thomas Marshall in his excellent statistical

* Journ. of R. A. S., New Series, vol. i. p. 268-283.

report of the Jambusar Parganá; but his evidence has been mitigated by the not less excellent "Memoir of the Zillah of Baroche," by Lieut.-Colonel Monier Williams, from which the following is a quotation, referring not only to the Jámbu but other Bráhmans of this part of Gujarát:—"Bráhmans of different sects are found in this collectorate, as Patéls, Bhágdárs, and cultivators; performing, like other cultivators, the manual labour of tilling the ground. The villages where this is the case indicate, perhaps, in general, inferior management; and it is, there is reason to believe, more difficult to preserve the rights of Government unencroached upon, where the Patéls and Bhágdárs are Bráhmans, than in other villages. These Bráhmans differ little or nothing in dress and appearance from their brother husbandmen of the country; they are sunburned and rugged, and exhibit not the sleek skin or pampered person, which many people associate with the word 'Bráhman,' in the notion that they are all of the sacerdotal order. A large proportion of the Bráhmans of Gujarát are métahs, writers, revenue officers, désáís, etc.; they are, indeed, an highly useful ráce of people in this quarter. It is rare to see any of them engaged in a military life, although there are instances of it. In a paper of Mr. Marshall, which I have only very lately seen, and which is, I believe, likely to be published in the transactions of the Bombay Literary Society, the very worst character is given to this caste; and I think it but fair to say, that my experience does not at all corroborate the statement."*

(122.) *The Maréṭhas† or Mahárásḥṭras.*

There are numerous *Maráṭhá* Bráhmans resident in Gujarát, especially since the establishment of the Gaikawáḍ Government at Baroda; but they are all now in social and religious fellowship with the respective castes in the country from which they take their name.

(123.) *The Dadhíchas.*

The *Dadhíchas* take their name from one of the Ṛishis. They beg, cultivate land, or act as Gurus. They are found at Valávad on the Mahí. Speaking of them, the Nápalas, and others already mentioned, the Rev. Mr. Taylor thus writes to me: "Many of the castes are numerically insignificant. In such there is a tendency to dwindle away. This is the case with the Nápalas, and I think also with the Dadhíchas."

* Colonel Monier Williams, p. 96.

† So, often thus pronounced and written in Gujarát.

(124.) *The Lalátas.*

The *Lalátas* are said by some to be in Kachha, near Lakhpat; but I did not recognize any of them in that locality, when I visited it with Dr. Duff in 1840. By others, but their opinion is probably incorrect, they are said to be denominated from the ancient province of *Láṭa*, located by Ptolemy (under the name of *Lariká*) near the Narmadá and Baragaza.*

In lists of the Eighty-four Castes presented to me in 1841 by the Darbár of Rájkoṭ, and by a learned Bráhman of the same place, the following castes, not inserted in other tables, occur:—

(125.) *The Vatulas.*

The *Vatulas* are said to belong to the neighbourhood of Amrélí in Káṭhiawád.

(126.) *The Borsidhas.*

The *Borsidhas*, who profess the White Yajur-Veda, are named from their ancestor *Varahsiddhaḥ*, of whom the Rev. J. V. S. Taylor, of Borsad, thus writes to me:—

"He founded a settlement in these parts which was named after him, and is now corrupted into *Borsad*. They say this was about Samvat 712, when this part of the country was cleared of jungle, and settled by Varahsiddha and several other Siddhas, who have left their names in other places ending with *sad*." Some of the neighbours of these Borsad Bráhmans don't assent to this dignified account of their origin, but say they were originally only Rabáḍís, or camel herdsmen. Perhaps this belief may have originated in their having married sometime or other, women of that caste. I am not able to make an adjudication between the parties in this case.

(126.) *The Golaválas.*

The *Golaválas* perhaps correspond with the *Golás* of other districts, as being of mixed origin. Some would make them *Gohilaválas*, from an alleged connexion with the Gohil Rajputs. I have been told that they are found at Bárya in the Khedá zillah, and, as stragglers, in Khándesh.

* Ptol. Geo. ib. vii. Bert. p. 203. The few natives, who know anything of *Láṭa*, place it farther to the East, as in the Dasha-Kumára Charitra. From *Láṭa*, the *Láḍ* Ványa receive their designation.

(127.) *The Prayágaválas.*

The *Prayágaválas* are from the junction of the Gangá and Yamuná. I have known of the designation in Gujarát merely as applied to Bráhmans who have become wandering devotees and solicitors for the Prayága pilgrimage.

(128.) *The Náyakaválas.*

The *Náyakaválas* may have got their designation from officiating for Kolí Náyaks. They are found near Dváriká.

(129.) The *Utkalas.*

The *Utkalas* are the Bráhmans of Orisá. An offset of them is said to be found at Déhagaum, north of Ahmadábád. They act as gurus to cultivators, and have not a high standing in their neighbourhood.

(129.) *The Pallaválas.*

The *Pallaválas* Bráhmans receive their name from the town of Pálí, the commercial capital of Márwád in Rajputáná. They have twelve gotras. My informant was a Sáma-Védí.* They are shráfs, merchants, and cultivators, but serve only in their own caste. They don't eat or intermarry with other Bráhmans. They are found in Jodhpur, Bhikanír, and Jaisalmír, and some others of the Rajput states. A few of them are at Dilli, Agra, and in the Panjáb, Gujarát, and Mewád. Only one or two of them are in Bombay. They are Smártas, and don't use animal food. They don't drink the water of the houses of their own daughters, or any persons not belonging to their own castes. They don't eat with those of their own caste, who have got isolated from them as with the Gurjas and Mewád Paliválas. They belong to the Kányakubja division of the Bráhmans. "The Nándaváná and Pallaválas Bráhmans are traders; were formerly located at Nandavana and Pálí, and were there chiefly robbers, conducting their excursions on horseback. They subsequently became traders. They are said still to worship a bridle on the Dasará, in memory of their former state."† They are scattered through the north of India as Bohras, or middlemen between the cultivators and Government."

(130.) *The Máthuras.*

The *Máthuras*, or *Mathulas*, are named from the city of *Mathurá*. I have not been able to hear anything satisfactory respecting their location in Gujarát.

* Chunilál Bastaráma. † Irvine's Topography of Ajmer.

(131.) *The Maithilas.*

The *Maithilas*, or Bráhmans of *Mithilá*, are now only known in Gujarát as visitors from the East of India.

(132.) *The Kulabhas.*

This is a name obviously given to a certain class of Bráhmans not born in lawful wedlock.

(133.) *The Beduás.*

The *Beduás* get their name (or nickname?) from *Bedu*, a waterpot.

(134.) *The Ravaválas.*

The *Ravaválas* (*Raválas?*) are said to get their names from a village named Ravá. They are found at Nadyád and other places in the Khéda collectorate.

(135.) *The Dashaharas.*

The *Dashaharas* are said to be found near Anhilwádá Patan. They are worshippers of Dévi.

(136.) *The Karnátikas.*

The *Karnátikas* are now known in Gujarát only as visitors from the Kanarese country.

(137.) *The Talájíyas.*

The *Talájíyas* get their name from the ancient town of *Talájá*, lying on the coast of the peninsula of Gujarát, to the south-west of Ghoghá.* They are principally Yajur-vedís of the Mádhyandina Shákhá. They are now found at Jambusar, Surat, Bombay and Násik. Many of them are shopkeepers.

(138.) *The Párásharíyas.*

The *Párásharíyas* are named from the sage Paráshara. They are said to be found in the south-east of Káthiáwad, and in the Jodhpur State.

(139.) *The A'bhíras.*

The *A'bhíras* are of Rajput origin. They have got their name, as already mentioned, from their acting as priests to A'bhíras, now popularly called *A'hírs*.†

* There are Buddhist caves in the neighbourhood of these towns, first brought to my notice by H. Young, Esq., and the Rev. James Wallace. See Journ. of B. B. R. A. S. 1850.

† See before p. 26.

(140.) *The Kuṇḍus.*

Of the *Kuṇḍus* I have not been able to hear anything. The word *Kuṇḍuñ* in Gujarátí means either a vessel, or an ornament of the ear.

(141.) *The Hiraṇyajíyas.*

The *Hiraṇyajíyas* seem now unknown in Gujarát, though they are said to be found in Rájputáná and at Banáras.

(142.) *The Mástánas.*

The *Mástánas* (*Mahásthání?*) are cultivators like the Bhátélas.* I found great numbers of them at Siddhapura, the religious capital of Gujarát, in 1859. They have abandoned Bráhmanical rites, if indeed they ever practised them.

(143). *The Sthitishas.*

Of these so-called Bráhmans nothing certain can now be heard.

The following additional castes are named in a list of the "eighty-four" furnished to Dr. Drummond by Bhavánishankar of Bharoch :—

(144) *Prédataválas;* (145) *Rámpuras*, of the village of Rámpur, now found in the Parganá of Ḍákor, and professing the Sáma Véda ; (146) *Jílas;* (147) *Tilotyas*, said to be found at Umrá in the Khéḍa zillah; (148) *Durmalas;* (149) *Kodavas*, belonging to the village of *Koda*, near Cambay; (150) *Hanushunas* (query, *Andushi?*) said to be found near Cambay; (151) *Shévaḍás*, a class of *Rájgurus* (to be afterwards noticed), who occupy themselves not only in the usual services of the *Rájgors*, but perform literary and priestly labour for the Jainas; (152) *Titragas;* (153) *Basuláḍas(?);* (154) *Magmaryas;* (155) *Ráyathalas;* and (156) *Chapílas*, some of whom were at Surat in 1827. Of these Bráhmans, it will be noticed, little is now known.

Of the following castes of Gujarát Bráhmans I have heard, though I have not found their names in any of the lists usually circulated.

(157.) *The Báradás.*

The *Báradás* are the ancient Bráhmans of the province of *Baradá*, now possessed by the Jaitva Ráná of Porbandar.

* See before p. 109.

(158.) *The Bhukaníyas.*

The *Bhukaníyas* are said to be in Káthiáwád.

(159.) *The Garodas.*

The *Garodas* are the priests of the Antyaja Dhéds, with whom they eat, but don't intermarry. They look like Bráhmans, and speak Gujarátí.

(160.) *The Tapodanas.*

The *Tapodana* Bráhmans are found on the banks of the Táptí near Surat. Most of them are cultivators; and many of them act as Pujáris of the temples of Shiva, the offerings at which, contrary to general usage, they accept. They have consequently not the respect of the local Bráhmanhood. They are much in the position of the Gaurava Pujáris of the Maráthá Country.

The *Rájgurus*, *Bháṭṭas*, and *Cháraṇas* will be noticed in connexion with Rájputáná.

Speaking of the Gurjjara Bráhmans in general, my observant friend the Rev. J. Van S. Taylor writes as follows:—"Many of the castes are numerically insignificant. In such there is a tendency to dwindle away. This is the case with the *Nápalas*, and I think also with the *Dadhíchas*. Frequent intermarriage, producing physical deterioration, especially when the blood is poisoned by disease, is one cause of this. Another cause is the non-marriage of widows. Widows are at once a loss to the population and their own caste. But Brahmaṇís sometimes become feeders to other castes. Many Rajputs, Kolis, Kulambís, and Musalmans (I know of one case, even of a Bhangí,) get Bráhmanic widows as either their second or secondary wives!"

"From the same cause *Bhárava* or *Bháravada* castes spring up. These are the progeny of mixtures between persons of different Bráhmaṇical castes. They are strictly out-castes, and sometimes are numerous enough to form a little community among themselves.

But there is a great temptation on the part of the small castes to smuggle in *Bháravas*, the children of their own caste widows. The *Nágaras* are said to do this more than the others. Their desire to maintain their provincial strength is given as the reason. Natural affection and natural resistance to the unnatural restrictions of caste may also have their share in inducing to this course.

"Bráhmans in these parts do not give in to the pretensions of the [Vallabhácháryа] Mahárájas. They consider themselves superior to the Mahárájas, who are only the gurus of the Bhátyas, etc. But Sachora Bráhmans act as cooks to the Mahárájas, that is to their attendants. The Mahárájas do their own cooking."

In the early days of the A'ryas both in continental and peninsular Gujarát, and in the days of the Hindu kings of Anhilávádá Pattan, the Chávaḍas (or Sauras), the Solankís (or Chálukyas), and the Vághélas,—the Bráhmans must have had great political influence, though it must have been considerably impaired when Kumárapála (of the Solankís) and some of his successors became professors and supporters of the Jaina faith.

The long-maintained connection (both friendly and hostile) of Rájputána and Central India with Gujarát explains the introduction into Gujarát of various classes of Bráhmans from those provinces. That connection, now, is principally of a mercantile character. The mercantile classes of Gujarát, in modern times, do more for the Bráhmans than the Rájás or Chiefs who are still in power in the districts to which they belong. Considerable numbers of Gurjjara Bráhmans now seem inclined to become the rivals of the Ványa in trade.

(II.)—The Five Gaudas.

The Pancha-Gaudas, or Five Classes of Northern Bráhmans, are, from a Hindu point of view, more corrupted, broken, and scattered than the Pancha-Drávidas, or Five Classes of Southern Bráhmans. The deterioration of the more remote of them (as viewed from a Bráhmanical point of view) occurred, as we have seen in early times.* That deterioration, in whatever it may have originated, must have been much increased, not only by the great wars of the Páṇdavas and Kauravas, and of the Solar and Lunar Races, carried on between the A'ryan tribes, but by the numerous invasions from the exterior of India by Scythians, Persians, Greeks, Parthians, Bactrians, Indo-Scythians, Shakas, Huṇas, Arabs, Tartars, Moghals, and other peoples and tribes; not to speak of the rise and development of Buddhism, and the interior military and political contests of later times. In treating of the Pancha-Gaudas, consequently, we cannot so distinctively refer to them geographically as we have been able to do in the case of the Pancha-Drávidas.

(1.) *The Sárasvata Bráhmans.*

The Sárasvata Bráhmans receive their name from the river Sárasvatí which belongs to the north-western system of rivers, though it loses itself in the sands of the deserts north of Rájputáṇá.† The A'ryas reached

* See vol. i. pp. 261-2, in which the Sauvíras and the people of the Panchanada are held up to shame as well as those dwelling beyond the Indus.

† Referring to the Sárasvatí, (under the barbarous name of Caggar, which it bears on our olden maps, as noticed by Prof. H. H. Wilson in V. Puráṇa, p. 181), Colonel Tod says: "the Caggar, which rises in the Siválik, passes Hansí Hissár, and flowed under the walls of

its banks, and settled on them, even in Védic times. "The Sárasvata," it is correctly remarked by Colebrooke, "was a nation which occupied the banks of the river Sárasvatí. Brâhmans, who are still distinguished by the name of their nation, inhabit chiefly the Panjáb or Panchanada, west of the river from which they take their appellation. Their original language may have once prevailed through the southern and western parts of Hindustán proper, and is probably the idiom to which the name Prákṛit is generally appropriated. This has been more cultivated than any other among the dialects which will be here enumerated [in the paper on the Sanskrit and Prákṛit languages], and it occupies a principal place in the dialogue of most dramas. Many beautiful poems composed wholly in this language, or intermixed with stanzas of pure Sanskṛit, have perpetuated the memory of it, though it may have long ceased to be a vernacular tongue. Grammars have been compiled for the purpose of teaching this language and its prosody, and several treatises of rhetoric have been written to illustrate its beauties."* It is certainly no longer spoken as it is found in books; and the Sárasvata Bráhmans form the only class of natives of India now

Bhatnér, at which place they have yet their wells in its bed" (Rájasthán, vol. ii. p. 295). The river which passes Hansí and Hissár is not the Sarasvatí but its associated river the Dṛishadvatí, forming with it the boundary of the Brahmavarta of Manu (ii. 17). The Sarasvatí is the Sarsutí near Thánésar (Sthâneshvar). Vasiṣhtha devotes to it two hymns, in the Fifth Aṣhṭaka of the Ṛig-Véda. Its disappearance [in the sands] is noticed in the Mahabhárata, and attributed to its approach to the [non-A'ryan] Nishádas. See vol. i. p. 251 of this work. See on the agreement of the Zend word Haraquaiti with Sarasvatí, India Three Thousand Years Ago, p. 23.

* Asiatic Transactions, vol. vii. pp. 218-19.

distinctly recognized as connected with the Sárasvata nation. They are found, not only in the Pánjáb and Sindh, where they abound, but in Rajputáná, Gujarát, the North West Provinces, and even, as we have seen, throughout the southern provinces of India.*

(A.) The PANJAB and the adjoining territories form at present the principal habitat of the Sárasvatas.

For the following list of them I am indebted to Pandit Rádhá Krishna, who is so favourably known for his zealous and effective efforts for the advancement of female education. He most kindly prepared it for me, after no little trouble and research, on his learning my need of such a reliable document from Sir Donald F. McLeod, the present energetic and philanthropic Lieutenant-Governor of the Panjáb. I have added to it a few notes, some of which are on his own authority.

"I submit," says the learned Pandit, "a list of the different sections of the Sársut (Sárasvata) Bráhmans. The total number, as far as I have been able to collect it, after consultation with a good many Bráhmans, is 469. A complete and accurate list can only be prepared from the records and registers of the Pándas† of Hardwár, Thánesar, and Mathurá. These contain the genealogies of every family of note, any member of which has visited the holy places within the last three or four centuries. I have compared my list with the books of two Pándas of Hardwár who had lately come here (to Láhor). It will be observed that a large number of the sects have derived their names from those of the localities in which their ancestors had settled or from the nicknames given to

* See pp. 29-30, 65 above.

† Panderers for pilgrims, who wander about extolling the Hindu Tírthas.

individuals.* In a book named the Bhaktamálá,† written by Nábhájí about 400 years ago, the name of Náráyaṇadás Navalé, one of my ancestors, is mentioned. I cannot find mention of any other sect of Sárasvata Bráhmans in any other book."

"There are four great classes of Sárasvata Bráhmans in the Panjáb, according to locality as shown in the list." In this province they occupy the highest place in the Bráhmanhood.

Connected with these classes, Rádhá Kishan makes the two following general observations, which quite agree with information which I have received from other quarters. 1. "As a general rule Bráhmans of one class do not intermarry with those of another. But when they settle in different districts for a long time, they are compelled to contract marriages with those around them, and in course of time become intermixed with them. 2. Tribes having numerical values marry their daughters among themselves, but they take the daughters of lower classes in marriage."

(1.) Sárasvata Bráhmans of the districts of *Láhor*, *Amṛitsar*, *Baṭálá*, *Gurdáspur*, *Jalandar*, *Multán*, *Jhang*, and *Sháhpur*.‡

(*High Caste.*)

1 Navalé.§
2 Chuní.
3 Rávaḍé.
4 Sarvaliyé.
5 Paṇḍit.‖
6 Tikhé.
7 Jhingaṇ.
8 Kumaḍíyé.¶

* Some of them, it will also be seen, are named from their ancient gotras.

† Of this work a lithographed edition was published a few years ago in Bombay. Manuscripts of it are abundant among the Maráthas.

‡ The names in the lists occur in the plural.

§ Panjátí, or of the numerical value of five, from the classes with whom they intermarry.

‖ In the districts of Multán, Jhang, and Sháhpur the tribe of Lamb is included instead of Chuní.

¶ To the Kumaḍíyé belonged the Rájá Sáheb Dayál, celebrated in the service of the Sikh Government.

9 Jétlé.
10 Mohlé or Molé.*
11 Tikhé-A'ndé.
12 Jhingan-Pingan.
13 Jétlí-Pétlí.
14 Kumadíyé-Lumadíyé
15 Mohlé-Bohlé.†
16 Bagé.
17 Kapúríyé.
18 Bhatúríyé.
19 Málíyé.
20 Kálíyé.‡
20½ Sánda.
21 Páthak.
22 Kural.
23 Bháradwájí.
24 Joshí.
25 Shorí.
26 Tiwádí.
27 Marúd.§
28 Datta.
29 Mujhál.
30 Chhibar.
31 Bálí.
32 Mohana.
33 Lava.
34 Vaidya.
35 Prabhákar.‖
36 Shámé-Potré.
37 Bhoja-Potré.
38 Singhé-Potré.
39 Vatté-Potré.
40 Dhannan-Potré.¶
41 Druvadé.
42 Gaindhar.
43 Takht Laladí.
44 Shámá Dásí.
45 Sétpal (or Shétpál)
46 Pushrat.
47 Bháradvájí.**
48 Kátpálé.
49 Ghotké.
50 Pukarné.††

(Lower Classes.)

51 Tiddí.
52 Shrídhara.
53 Vináyaka.
54 Majjú.
55 Khindaríyé.
56 Harad.
57 Prabhákar.‡‡
58 Vásudéva.
59 Paráshara.
60 Mohana.
61 Panjan.
62 Tivára.
63 Kapála.
64 Bhárkharí.
65 Sodhí.
66 Kaijar.
67 Sangad.
68 Bháradvájí.§§
69 Nágé.
70 Makávar.
71 Vashishtha.‖‖
72 Dangaval.
73 Jálap.
74 Tripáné.
75 Bhárathé.

* Panjátí.—The tribe of Pambu was formerly one of these five, but owing to some quarrels they were excluded, and the Mohlé were admitted in their stead.

† Panjátí.—"These five are descended from those immediately preceding, to whom however they are considered a little inferior."

‡ Panjátí.

§ Ashta Vanshi or of the numerical value of eight.

‖ The Prabhákar served as soldiers, and were styled Khán during the Muhammadan rule. They never received charitable gifts like other Bráhmans.

¶ Potré is from Putra, a son.

** Different from that at No. 23.

†† From No. 36 to 50 are purohits of the Arorá (Vaishya) caste.

‡‡ Different from that at No. 35. To some lists the *Puríyé* are added.

§§ Different from those numbered 23 to 47.

‖‖ So named from their Gotra.

76 Hánsalé.
77 Gangáhar.
78 Jotashí.
79 Rikhí (or Ṛishí).
80 Mandár.
81 Brahmí.
82 Téjpál.
83 Pál.
84 Rupál.
85 Lakhanpál.
86 Ratanpál.
87 Shétpál.
88 Bhiṇdé.
89 Dhamí.
90 Chanan.
91 Randéha.
92 Bhúta.
93 Ratí.
94 Kundi.
95 Hasadhír.
96 Punj.
97 Sandhí.
98 Báhoyé.
99 Virad.
100 Kaland.
101 Súran.
102 Súdan.
103 Ojhé.
104 Bramha-Sukul.
105 Hariyé.
106 Gajésu.
107 Bhanot.
108 Tinúní.
109 Jallí.
110 Tolé.
111 Jálap.
112 Chitchot.*
113 Pádhé or Pandhé.
114 Maruḍ.
115 Laladíyé.
116 Toté.
117 Kusarit.
118 Ramtál.
119 Kapálé.
120 Masodaré.
121 Ratníyé.
122 Chandan.
123 Churávan.
124 Mandahar.
125 Madharé.
126 Airé.
127 Lakarphár.
128 Kund.
129 Kardam.
130 Dhandé.
131 Sahajpál.
132 Pabhí.
133 Ratí.
134 Jaitké.
135 Didriyé.
136 Bhaṭaré.
137 Kalí.
138 Jálpot.
139 Maitra.
140 Sankhatré.
141 Ludra.
142 Vyása.
143 Paltu.
144 Kirár.
145 Pujé.
146 Isar.
147 Lattu.
148 Dhámí.
149 Kalhan.
150 Madarkhamb.
151 Dabésar.
152 Sáliváhan.
153 Dhandé.
154 Maruḍ.
155 Batúré.
156 Jotí.
157 Soyarí.
158 Téjpál.
159 Kuralpál.
160 Kalas.
161 Jalap.
162 Tinmaṇí.
163 Tangaṇívaté.
164 Jálpot.
165 Pattu.
166 Jasrava.
167 Jayachand.
168 Saṇwal.
169 Agnihotri.
170 Agraphakka.
171 Ruthadé.
172 Bhájí.
173 Kuchhí.
174 Sailí.
175 Bhambí.
176 Médu.
177 Méhad.
178 Yamyé.
179 Sangar.
180 Sáng.
181 Náhar.
182 Ghakpálíyé.
183 Bijráya.
184 Nárad.
185 Kuṭwál.
186 Kotpál.
187 Nábh.
188 Nád.
189 Parénjé.

* Purohits of the Rájás of Nábhá, Patiálá, Jind and Kaithál.

190 Khétí.
191 A'rí.
192 Chavhé.
193 Bibdé.
194 Bandú.
195 Machh.
196 Sundar.
197 Káradagé.
198 Ghhibbé.
199 Saddí.
200 Tallan.
201 Karddam.
202 Jhamán.
203 Rángadé.
204 Bhog.
205 Pandé.
206 Gandé.
207 Panté.
208 Gándhé.
209 Dhíndé.
210 Tagálé.
211 Dagálé.
212 Láhad.
213 Tád.
214 Káyí.
215 Ludh.
216 Gándar.
217 Mahé.
218 Sailí.
219 Bhágí.
220 Pándé.
221 Pipar.
222 Jathré.

(2.) Sárasvatá Bráhmans of *Kángadá* and the adjacent Hill Country.

(High Caste.)

1 Osdí.
2 Pandit Kashmírí.
3 Sotrí.
4 Védvé.
5 Nága.
6 Dikshit.
7 Misrí Kashmírí.
8 Madihátu.
9 Panchkarn.
10 Ráiné.
11 Kurudu.
12 A'cháríyé.*

(Lower Classes.)

13 Chithu.
14 Panyálu.
15 Dumbu.
16 Dehaídu.
17 Rukhé.
18 Pambar.
19 Gutré.
20 Dyábhudu.
21 Maité
22 Prot (Purohita) Jadtotrotíyé.
23 Visht Prot.
24 Pádhé Saroj.
25 Pádhé Khajuré.
26 Pádhé Mahité.
27 Khajuré.
28 Chhutwan.
29 Bhanwál.
30 Rambé.
31 Mangrúdiyé.
32 Khurvadh.
33 Galvadh.
34 Dángmár.
35 Chaliválé.

(3.) Sárasvata Bráhmans of *Dattárpur*, *Hushyárpur*, and the Adjacent Country.

(High Caste.)

1 Dogré.
2 Sarmáyí.
3 Dubé.
4 Lakhanpál.
5 Pádhé Dholbálvaiyé.
6 Pádhé Ghohasníyé.
7 Pádhé Dadiyé.
8 Pádhé Khindadiyé.
9 Khajuríyé.

* "A Katoch Rájá, one of the ancestors of Sansár Chand, had, it is said, a quarrel with the Bráhmans of his own country. He therefore caused the above twelve sects to settle in his dominions, and highly honored them. They do not partake of the food prepared by other Bráhmans." [Some of them, it appears, are of Kashmír origin.]

The Osdí are subdivided into the Chandyál, Kaphuriálál and Chitu.

The Nága are subdivided into Pundarik, Khadapé, and Goslé.

(Lower Classes.)

10 Kapáhatiyé.
11 Bharadhíyál.
12 Chaprohíyé.
13 Makaḍé.
14 Kutallaidíyé.
15 Sárad.
16 Dagaḍu.
17 Vantaḍé.
18 Muchlé.
19 Samnol.
20 Dhosé.
21 Bhaṭol.
22 Rajohaḍ.
23 Thaník.
24 Panyál.
25 Chibbé.
26 Maḍoté.
27 Misar.
28 Chhakotar.
29 Jalréiyé.
30 Láhad.
31 Sél.
32 Bhasúl.
33 Pandit.
34 Changhial.
35 Lath.
36 Sand.
37 Lai.
38 Gadottaré.
39 Chirnol.
40 Báḍhlé.
41 Shridhar.
42 Patḍu.
43 Juwál.
44 Maité.
45 Káklíyé.
46 Ták.
47 Jhol.
48 Bhaḍoé.
49 Tándí.
50 Jhummutiyár.
51 A'l.
52 Mirat.
53 Mukátí.
54 Dalohallié.
55 Bhatohayé.
56 Tyáháyé.
57 Bhataré.

(4.) Sárasvata Bráhmans of *Jammu*, *Jasroṭa*, and the neighbouring Hill Country.

(High Castes.)

1 Amgotré.
2 Thappé.
3 Dubé.
4 Sapolíyé Pádhé.
5 Badíyál.
6 Késar.
7 Nádh.
8 Khajuré Prahot.
9 Jamval Pandit.
10 Vaidya.
10½ Lat.
11 Lava.
12 Chibar.
13 Balíyé.
14 Mohan.
15 Bambhaval.

(Middle Castes.)

16 Rainé.
17 Saṭotré.
18 Kaṭotré.
19 Lalotré.*
20 Bhangotré.
21 Samnotré.
22 Káshmírí Pandit.
23 Pandhotré.
24 Vilhánoch.
25 Badu.
26 Kérnáyé Pandit.
27 Banal Pádhé.
28 Mahité.
29 Sudhralíyé.
30 Bhatiad.
31 Puroch.
32 Adhotré.
33 Mishra.
34 Paráshara.
35 Bavagotré.
36 Mansotré.
37 Sudáthiyé.

* "Jalla Pandit was of this class."

(*Lower Classes.*)

38 Sudan.
39 Sukhé.
40 Bhúré.
41 Chandan.
42 Jalotré.
43 Nabhotré.
44 Khaḍotré.
45 Sagḍol.
46 Bhúriyé.
47 Baganáchhál.
48 Rajulíyé.
49 Sángḍé.
50 Munḍé.
51 Surnachál.
52 Láḍhanjan.
53 Jakhotré.
54 Lakhanpál.
55 Gauḍa Purohita.
56 Shashgotré.
57 Khaṇotré.
58 Garoch.
59 Marotré.
60 Upadhé.
61 Khindhaíyé Páḍhé.
62 Kalándarí.
63 Jaraḍ.
64 Uḍihal.
65 Ghoḍé.
66 Basnotré.
67 Barát.
68 Chargát.
69 Lavanthé.
70 Bharangol.
71 Jaranghál.
72 Guhalíyé.
73 Dhariaucha.
74 Pindhaḍ.
75 Rajúniyé.
76 Baḍakulíyé.
77 Sirkhanḍíyé.
78 Tirpáḍ.
79 Bálli.
80 Salúrn.
81 Ratanpál.
82 Banotré.
83 Yantradhárí.
84 Ḍaḍorich.
85 Bhaloch.
86 Chhachhíálé.
87 Jhangotré.
88 Magḍol.
89 Phaunphan.
90 Saroch.
91 Guḍḍé.
92 Kirlé.
93 Mansotré.
94 Thamnotré.
95 Thanmath.
96 Bramíyé.
97 Kundan.
98 Gokulíyé Gosain.
99 Chakotré.
100 Bargotré.
101 Dhamániyé.
102 Kavḍé.
103 Magdiyalíyé.
104 Máthar.
105 Mahijíyé.
106 Thakuré Purohita
107 Galhal.
108 Cham.
109 Rod.
110 Labhotré.
111 Reḍathíyé.
112 Patal.
113 Kamaníyé.
114 Gandhargál.
115 Prithvipál.
116 Madhotré.
117 Kambo.
118 Sarmáyí.
119 Bachhal.
120 Makhotré.
121 Jaḍ.
122 Batiáliyé.
123 Kuḍidab.
124 Jambé.
125 Karanáthiyé.
126 Suthaḍé.
127 Sigáḍ.
128 Garáḍíyé.
129 Machhar.
130 Baghotré.
131 Sainhasan.
132 Utriyál.
133 Suhandíyé.
134 Jhindhaḍ.
135 Battal.
136 Bhainkharé.
137 Bisgotré.
138 Jhalu.
139 Dabb.
140 Bhúta.
141 Kathiálu.
142 Budhár.
143 Paláḍhu.
144 Jakhotré.
145 Pangé.
146 Solhé.
147 Ságuniyé.
148 Sanhoch.

149 Duhál.
150 Bando.
151 Kánungo.
152 Jhávdu.
153 Jháphádu.
154 Kalíyé.
155 Khaphankho.

In these lists I have followed the manuscripts (Roman and Nágarí) of Rádhá Krishna, comparing them sometimes with my own less copious lists. For some of my lists I have been indebted, through Sir Donald McLeod, to Navin Chandra, a promising and amiable Pandit from Bengal.

The lists given above, there is reason to believe, are nearly complete. I have found it impossible to keep separate in them all the marriage caste associations of the Sárasvatas of the Panjáb. Some of these, like those of the commencement of the lists, consist only of parties connected with five family designations, a circumstance which, however gratifying to the pride of their castes, must be very inconvenient in a social point of view. The *Nágas*, for purposes of intermarriage, are said to number twelve families, and the *Dabé* even fifty-two. Though in these cases there is a wider latitude, the restriction of choice which exists is to be regretted.

There are some classes of Bráhmans, of equivocal standing among the Sárasvatas of the Panjáb, which, with the exception of the *Dattas*, are not included in the preceding lists.

(1.) Among these are the *Bhojakas*, worshippers of Dévi, who are most numerous at Jválámukhí (where streams of natural gas are kept ignited). Respecting them Rádhá Krishna says: "It must be stated that the other Bráhmans of Jválámukhí do not recognize them as Bráhmans, but say they are descended from a servile class of agriculturists, who from their own connexion with the temples have declared themselves Bráhmans." Possibly the degradation of these Bhojakas may have originated in the possession by their ancestors of the Jválámukhí temples when they were connected with Buddhism.*

* On the Jválámukhí temples and the connexion of some of them with Buddhism, see the interesting and instructive "Travels in Kashmir and the Panjáb" of the Baron Charles Hügel (Col. Jervis's translation), pp. 42-47.

(2.) Another class of the character referred to is that of the "*Moyals*, or *Mavalas*, said to derive their name from a place called *Mava*, now desolate. They are extensively scattered over the Panjáb, especially near Amritsar. They are expensive in their marriage habits, and were suspected of female infanticide.* The fears of the practice of this great atrocity are not confined to them. "The suspicion of female infanticide," says the Pandit Rádhá Kishan, "is not confined to the Moyals. Though much has been done by the Government to put a stop to this most heinous social crime, yet the cause which mainly leads to it (i. e. the high expenses of marriage) has not yet ceased to operate.†"

(3.) With the Sárasvata Bráhmans of the Panjáb have been associated many immigrant Brahmans from Kashmír, as partly appears from the preceding lists. Among these immigrant *Káshmírí* Brahmans, was the celebrated Rájá Dinanáth Diwán, the Talleyrand of the Panjáb, and his brother-in-law Pandit Shankarnáth.‡

(4.) The *Tagé* Bráhmans of the Panjáb are generally cultivators. They belong to the Gauda division of the Bráhmanhood. They care little about religious rites of any kind. Yet, as if compensating for their indifference in this matter, they profess to abstain from flesh and fish, in which Gauda as well as Sárasvata Bráhmans freely indulge. They take widows as concubines. They are found principally on the banks of the Sárasvatí, near Thánésar.

(5.) *Huseini Bráhmans*, who have partially conformed to Muhammadanism, are here and there found wandering about the Panjáb. Since I wrote the notice of them (under the Bráhmans of the Mahárashtra, § I have begun to suspect that their origin may have been connected with the Bráhman to whom the Muhámmadan founder of the Bahmaní dynasty of the Dakhan was so much indebted.

(6.) The *Datta Bráhmans* employ themselves in agriculture and serve as soldiers. They are widely scattered.

(7.) The *Dagvanta Bráhmans* are religious mendicants calling themselves Bráhmans and abstaining from animal food.

(8.) The *Achárja Bráhmans* perform funeral rates, and are consequently considered impure.‖

* Cave Brown's Indian Infanticide, p. 125.

† Notes forwarded to the author.

‡ Griffin's Panjáb Chiefs, p. 253. Diván Ajodhya Prasád was also from Kashmír; but judging from his name, he probably belonged to the Kányakubja Bráhmanhood.

§ See above p. 29. ‖ Notes on Panjáb Photographs.

The Sárasvatas of the Panjáb have no diversity in regard to their Vaidik profession. They all belong to the Mádhyandína Shákhá of the Shukla Yajurvéda. Hindu sectarianism, however, is apparent among them, though not to the extent that it is in Southern and Western India. The most learned man connected with them is the philanthropical Pandit Rádhá Kishan, to whom I have been so much indebted in connexion with these notes. Writing of him, Mr. Griffin says: "Rádhá Kishan resides at Lahore, where he is much respected. His exertions in the cause of education have been great. He was one of the first to advocate female education, and when the American Mission opened an English School at Lahore, the sons of Pandit Rádhá Kishan were among the first scholars. In the same way he sent one of his sons to study at the Lahore Medical College, when it was first opened, and when the prejudices of the Natives against it were very strong. The Pandit is distinguished as a Sanskrit scholar, and is well versed in Hindu law."* He was chosen by His Highness Ranjit Singh to be the tutor of the young prince Dalip Singh; but an instructional course different from what he would have observed (even though liberality would in all probability have been its characteristic) was destined for that ingenuous and clever youth. The Bible when read to him, even by a Hindu, excited his attention and interest; and illustrated, as it was, by the Christian example of Sir John Login and others around him, was brought home to his heart in demonstration of the Spirit and with power. The embracement of

* *Panjáb Chiefs*, p. 263. In the context Mr Griffin gives an interesting account of the family of the Pandit.

Christianity, in its simplicity and purity, was the consequence.*

The Sárasvata Bráhmans of the Panjáb are in regard to secular industry very unlike their brethren of the same denomination in Southern India. Many of them are Purohitas,† or family priests. Great numbers of them are said to be rapacious mendicants and astrologers. Their character in these respects is noticed by Sir Alexander Burnes, the Baron Hügel, and other travellers in the Land of the Five Rivers. Under the British Government, with a wide diffusion of education, and with the extension of Christian influence by missionary effort, it is improving. The Bráhmans will doubtless largely avail themselves of the advantages of the University of Lahore, when it is established. Extensive reformation in social as well as in religious, intellectual, and spiritual life will probably soon appear among them.

The Hill Bráhmans (including those of Simla) devote themselves to agriculture and even the carriage of burdens. They freely use animal food. The Bráhmans of the plains neither eat nor intermarry with them. Many of them have lost all knowledge of their nominal Shákhá.

(B.) The Sárasvatas are the principal Bráhmans of Sindh as well as of the Panjáb. They are there divided into the following classes:—

(1.) The *Shríkáras*, or as they are called by some *Shikárpuris*, who are Vaishnavas of the Vallabháchárya sect. Only a single individual of their number is said to abstain from eating animal

* For an interesting account of the conversion of H. H. the Mahárájá Dulip Singh, see a most interesting work entitled "The Martyred Missionaries" (published at New York), by the Rev. Mr. Walsh, of the American Presbyterian Mission.

† Notes on Panjab Photographs sent to Government.

food, and from eating, too, at the hands of Banyá (mercantile) constituents.

(2.) The *Báris*, or *Barovis*, who are also Vaishnavas of the same sect; they, too, freely use animal food.

(3.) The *Rávanajáhîs*, who are Sháktas, or worshippers of the female energies, particularly of the consort of Shiva, known among them by her usual names, and especially by that of Sínhaváhiní (or rider of the lion used here for the tiger.)* They drink liquor as well as eat flesh.

(4.) The *Shétapálas*, so named from their engaging in cultivation, are partly Vaishnavas, using animal food, but abstaining from liquor, and partly Sháktas, taking liquor as well as flesh. They furnish water to Banyás, merchants or shopkeepers.

(5.) The *Kuvachandas* resemble the Musalmáns in their habits, although they do not eat from their hands.

All these classes of Sárasvatas are Shukla Yajur-Védís. In using animal food they abstain from that of the cow and tame fowls; but eat sheep, goats, deer, wild birds of most species, and fish, killed for them by others. They also eat onions and other vegetables forbidden in the Smṛitis. They are generally inattentive to sectarian marks. They dress like the Hindu merchants and Amíns of Sindh, though using white turbans. They shave the crown of their heads, but have two tufts of hair above their ears. Their physiognomy is supposed by some to be not so distinctly of the A'ryan type as that of other Bráhmans. They are partial to the Gurmukhí written character used in the Panjáb.† They are the priests of the mercantile Lohánás, or Lowánás, and according to the late Captain James MacMurdo,

* Captain Burton informs us that most of the Tírthas in Sindh, as Hinglaj, the Máklí hills near Thaṭhá, and Dhara near Sehwán, are sacred to this goddess. Bombay Selections on Sindh, p. 649.

† See Burton, in Bombay Sindh Selections, p. 649.

to whom we are indebted for our first notices of them, "differ little from the people of that caste." "They have many small pagodas dedicated to the worship of the ocean, or rather the river Indus, for a pot of fresh water is indispensable in the ceremonies of worship."* Their fees are derived principally from their services at the marriages, births, and deaths of their followers. Though they obviously make light of many of the institutes of Hinduism (for which they are not to be blamed), they are partial to popular astrology, as far as easy prognostication is concerned. They pretend to know where articles lost are to be found. They are often household visitors, desiring to share in the family meals. They officiate at births, marriages, deaths, and shráddhas. They also cultivate land, and sometimes act as petty shopkeepers.

(6.) Associated with the Sárasvatas in Sindh are the *Pokharna Bráhmans*. Of them Captain MacMurdo correctly says: "The Pokharna Bráhmans are the original priests of the *Bhátyás*, and are somewhat more Hindu in reality than the Sársut, although still inferior in that respect to their Indian disciples." Captain Burton thus writes of them: "They eat no flesh, and wear the turban, not the Sindh cap; they shave their beards, and dress very like the common traders, or Saukárs. The Pokharno considers himself superior to the Sársudh, as the latter will eat from his hand; moreover, the Pokharno generally can read, if not understand Sanskrit, and is skilled in drawing out the Janmapatris or horoscopes of children, &c. His knowledge of astrology is, however, very confined. Few of this caste learn Persian, or undertake business of any kind, public or private. The Pokharno takes the affix *Dás*, *Rám*, *Chand*, *Ráy*, *Mal*, *Jí*, and *Misra*, before or after his name; as Misra. Sukhdévají, Táro Misra. They live by instructing the Hindus in their Dharma or religious duties, by deciding

* MacMurdo, in Journal of the R. As. Soc. vol. I p. 248.

horary questions, writing out the Tripno, or astrological aspect of a man's fortunes, and other such impositions. They are much respected by their inferiors in caste, and even by those who profess the Sikh faith. To the sanctity of their name and origin, they add the prestige of a tolerably strict life, never drink spirits, and never marry out of their own caste."* Their turbans, though small, resemble those of the Dakhaní Bráhmans. Their physiognomy is distinctively of the A'ryan type. They form only about one-twentieth of the Hindu population in Sindh. They do not enter into the service of Government.

Considerable numbers of Bráhmans (including Sárasvatas) are found in the wilds intermediate between Sindh and Rajputáná. "The doctrines of Manu, with them," says Colonel Tod, "go for as much as they are worth in the desert, where 'they are a law unto themselves.' They wear the *Janu* (*Jánaví*) or badge of their tribe; but it here ceases to be a mark of clerical distinction, as no drones are respected; they cultivate, tend cattle, and barter their superfluous ghí for other necessaries...They do not touch fish (?), or touch tobacco, but will eat food dressed by the hands of a *málí* (gardener) or even a *nái* (barber); nor do they use the *chauká* or fire-place, reckoned indispensable in more civilized regions."† As the caste system was fully developed, at Hástinapura, Indraprastha, Ayodhyá, and other places to the south-east of the primitive settlements of the Sárasvatas, they were perhaps never so much its generators and dupes as their Bráhmanical brethren in other parts of India. What appears to the Hindu eye to be corruption in them may all along have only been both primitive simplicity and liberty.

* Buston in Bombay Sindh Selections, p. 648. Krishna Shástrí Godbolé.

† Tod's Rajasthan, vol. ii. p. 321.

(2.) *The Káshmírí Bráhmans.*

The Bráhmans of Kashmíra are so much isolated from other Bráhmans and so peculiar in their position and circumstances that they require to be separately noticed.

The valley of Kashmíra in which they are found, though remote and surrounded by mountains except at the emergence of the Jhélum, must in ancient times have been brought under the influence of the immigrant A'ryas, if indeed some of them did not early enter it from the highlands lying to its north. The Kashmíras are mentioned as a people in the Rámáyaṇa and the Mahábhárata.* The earliest legends of Kashmíra are associated with the Prajápati Kashyapa, ("the son of Marichi the son of Bráhmá") to whom is attributed the draining of its great lake; and some Bráhmans claiming descent from that Rishi may have been among the first of its A'ryan settlers. Professor Wilson is inclined to the idea that it was the native seat of the Pándavas celebrated in the Hindu epic poetry.† After being for a lengthened time under a series of Tartar Kings, it came under the sovereignty of the Hindu prince Gonardda, or Gonanda, said to have been a relation of Jarasandha of Maghadá, and to have joined him in his opposition to Krishna. If there is any truth in this allegation, Brahmanical influence must have then been at work in the province, which must afterwards have been sustained by other Hindu kings. Ashoka, mentioned as one of the kings, if the Ashoka of Indian history and his authority extended to Kashmíra, must have been favorable to the intro-

* See before (for Ramáyana) vol. 1. pp. 228, and the Digvijaya of the Sabháparva of the Mahábhárata.

† Essay on the History of Kashmir in As. Res., vol. xv. p. 11.

duction of Buddhism into that province. Jalauka, the son and successor of Ashoka, was a prince of great prowess: he overcame the Bauddha heretics, and subdued the country of Kanauj. "The conquest of Kanyakubja by this prince," says Professor Wilson, "is connected with an event not improbable in itself, and which possibly marks the introduction of the Bráhmanical creed, in its more perfect form into this kingdom. Jaloka is said to have adopted thence the distinction of castes, and the practices which were at that time established in the neighbouring districts."* Turushka, or Tartar, princes again came into power in Kashmír. Abhimanya, a Hindu king, followed, who by the aid of the Grammarian Chandra, a professed descendant of Kashyapa, re-established Bráhmanism according to the Nila Puráṇa, said to be a great authority with the Káshmírís. His successors also opposed Buddhism. One of them (Mahirakula), however, who had carried his arms to the south of India and Lanká, was favourable to the low Gandhára Bráhmans. Ultimately, he revoked his grants to these Bráhmans, and invited those of A'ryadésha to come to the country. His example in this respect was followed by Aksha, one of his successors, who "removed those Bráhmans who had adopted impure practices from their endowments, and invited others from distant places to replace them."† After a long interval, King Pratápáditya founded a college for the residence of Rauhitya Bráhmans.‡ Liláditya conquered Kanauj, the kingdom of Gauda, and the Karnáta and Western India, and must have extensively brought the

* Ut supra, p. 20.

† *H. H.* Wilson, ut supra, p. 30.

‡ *Ibid* p. 43.

Brahmanhood into connection with Kashmír. Afterwards Jayápída "invited scholars from foreign countries, and so many flocked to him as to occasion a dearth of Pandits everywhere except in Kashmír." Intoxicated by riches he afterwards became their persecutor.* His successors were patrons of vice and perished. Avanti Varma, of a new dynasty, then came into power, and he and his Yuvarája favoured the Bráhmans, and erected and endowed temples. After much civil discord during several reigns the mother of Abhimanya founded the towns of Kankapur and Diddapur for the Saura and Láta Bráhmans (of Middle India). In the view of these notices extending over many hundred years, which are universally supposed to have a considerable amount of truth in them, it may be safely inferred that the present Bráhmans of Kashmír are of mixed descent. Colebrooke says: "There is reason for doubting whether Kashmíra be occupied by a distinct nation or whether the inhabitants of it be not rather a tribe of Kányakubjas†" "The Káshmírí," says Pandit Rádhá Kishan, "are not Sárasvata Bráhmans. They follow the *Laugákshi* Sútra and the *Kaṭha* Shákha of the Rig-Veda (Black Yajur-Veda.)"‡

It was in the reign of Sultán Sikandar, it is said, that the inhabitants of Kashmír generally embraced the Muhammadan religion,§ though it had Muhammadan chiefs before this ruler came into power, A.D. 1386, about

* Ibid pp. 55-59.

† Asiatic Res. vol. 7 (8vo) p. 226.

‡ MS. forwarded by Sir D. F. McLeod.

§ Bland's Account of the Atish Kedah, in Journ. of R. A. S. Vol. vii. p. 370.

200 years before it was annexed to the Moghal empire under Akbár.* Muhammadanism continues predominant there to the present day notwithstanding the Sikh influence introduced into it by Ranjit Singh. It is a curious fact that the portion of its population still adhering to Hinduism is almost entirely Bráhmanical. Of the origin of this population Pandit Rádhá Kishan thus writes:—"It is related that when the Muhammadans had converted, or put to the sword all the inhabitants of the valley, only eleven families remained true to their religion. These imported Agnihotri Bráhmans of the Drávida country with whom they intermarried as being of the same origin. Had the Káshmírí been of the Sárasvatas or Gaudas, their Véda or Shákhá would have been one of the latter. The descendants of these eleven families are called *Málmáshí*, while those of the Drávida settlers are called *Bhanmáshí*. Some Káshmírí Bráhmans were obliged by the persecutions of the Musalmans to come down to Jammu, Kashtavar, and other low hills, where they were settled and intermarried with the Sárasvata Brahmans, and in process of time became intermingled with them."†

Mr. George Campbell, in his interesting, though rapid, sketch of the Ethnology of India, thus writes of Kashmíra and its Bráhmans :—

"Kashmír is a Bráhman country. The lower classes have long been converted to Muhammadanism, but they seem to be ethnologically identical with the Bráhmans, and tradition also asserts that they are of the same race. At the present day no other Hindu caste save the Bráhman is known,‡ nor is there is any trace (so far as I could find)

* See Prinsep's useful Tables by Thomas p. 247.

† MS. of Pandit Rádhá Kishan.

[‡ I have seen Káshmíris, alleged to be of the olden stock of the province, who called themselves Kshatriyas.]

that there ever was any other in the country. The Bráhman population is numerous, but it would seem as if, while the illiterate multitude adopted the religion of the ruling power, the better educated and superior class maintained their own tenets; and at this day the Bráhmans (or Pandits, as they are usually called) form quite a sort of aristocracy. They are almost all educated and exceedingly clever, and so, being to a great degree above manual labour, they are an excessive and somewhat oppressive bureaucracy, which not only has ruled Kashmír under every successive Government, but sends out colonies to seek a livelihood throughout Northern India. The Kashmír Bráhmans are quite High Aryan in the type of their features, very fair and handsome, with high chiselled features, and no trace of intermixture of the blood of any lower race. It may be partly race and partly occupation, but they have certainly a greater refinement and regularity of feature than the Afghans and others of a rougher type; with, however, a less manly-looking physique and a colour less ruddy and more inclining to a somewhat sallow fairness. The high nose, slightly aquiline, but by no means what we call Jewish or Nutcracker, is a common type. Raise a little the brow of a Greek statue, and give the nose a small turn at the bony point in front of the bridge (so as to break the straightness of line) you have then the model type of this part of India, to be found both in the living men and in the statues dug up in the Peshawur valley. There are also a good many straight noses, and some varieties as in all places, but much less departure from an ordinary handsome standard than in most countries. The figure of the ordinary working Kashmíri is strong and athletic. But none of them are martial, and the Bráhmans are in this respect no exception. They rule by the brain and the pen, and not by the sword. It is this character that has gained them the favour of so many rulers of a different faith. Kashmír long belonged to the Cabul Kingdom, but it was never in any degree colonised by Afghans, and is singularly free from any modern intermixture of foreign races. The fact seems to be that the valley never belonged to the Afghan nation, but was always retained as a Crown Appanage of the Kings, who were very jealous of admitting into it subjects whom they might find it difficult to turn out again, and much preferred to govern through the Pandits. Others have to a great extent followed the same policy. From a Hindu point of view, the Kashmír Bráhmans do not rank well. As they are priests to no one but themselves, they are necessarily much

more secular than Bráhmans, who among other Hindus claim to be a priestly class, while they eat meat and are altogether loose in their observances, to an extent which makes them very far short of the modern Hindu standard. The Káshmirí Pandits are known all over Northern India as a very clever and energetic race of office-seekers. As a body they excel in acuteness the same member of any other race with whom they come in contact. Probably they are in no respect inferior to the Maráṭṭa Bráhmans, but they have not in Hindustan the same advantage as the latter have had in their own country among inferior races. The Káshmiris, as foreigners among energetic races, have a much harder struggle, and though they get a good share of good things they are nowhere dominant, nor have they usually risen to such high stations as many Maráṭhá Bráhmans. The most conspicuous man whom I recollect was Rájá Dinanáth, Ranjit Singh's Financier, and in some respects Chief Minister. Although the Káshmíris seldom find their way as far as Calcutta, it is somewhat singular that in Bengal the first native to attain very high office is a man of this race, viz. Sambhunáth Pandit, Judge of the High Court. Almost all the secular Pandits use the Persian character freely; they are perfectly versatile, and, serving abroad, will mount a horse, gird on a sword, and assume at a push a semi-military air."*

In the article from which the preceding passage is quoted, Mr. Campbell speaks of the Káshmíra Bráhmans as Sárasvatas; but he will probably defer to the information of Rádhá Kishan on this matter as far as their present religious connections are concerned. The Baron Hügel's notice of the physiognomy of the Káshmíris substantially agrees with that of Mr. Campbell. "Whoever has seen this race of men will never fail to recognize them by their white skin, their clear though colourless complexion, their long projecting almost Jewish features, with dark brown and black hair and beard, which distinctly point them out."† It is difficult to believe that

* Journ. of Bengal Asiatic Society, N. S. 1866, p. 57-58.

† Travels in Kashmir and the Panjab, p. 55.

the ancestors of a people of this physiognomy have had much to do with the South of India.

Pandit Rádhá Kishan has very kindly furnished me with the following list of the different classes of Kásh-mírí Bráhmans:—

List of the different Classes of Káshmírí Brahmáns.

1 Kaul.	31 Madan.	61 Náurí.
2 Rájdan	32 Dina.	62 Masaldán.
3 Gurití.	33 Shargál.	63 Mushrán.
4 Jítish.	34 Hákchar.	64 Turkí.
5 Dar.	35 Hák.	65 Photédár.
6 Trakarí	36 Kukar.	66 Kharu.
7 Mujhí.	37 Chhatarí.	67 Karbángí.
8 Munshí.	38 Saunpurí.	68 Bhoth.
9 Butál.	39 Mattí.	69 Kichilu.
10 Javí.	40 Khush.	70 Chhán.
11 Bajáj.	41 Shakdár.	71 Mukdam.
12 Réí.	42 Vaishnava.	72 Khaparí.
13 Hundo.	43 Kotar.	73 Buláki.
14 Diptí.	44 Kák.	74 Kár.
15 Chhichvalí.	45 Kacharí.	75 Jélálí.
16 Rugí.	46 Toté.	76 Sapháyu.
17 Kallá.	47 Saraph.	77 Batphalí.
18 Sum.	48 Gurah.	78 Hukhí.
19 Hánjí.	49 Thánthar.	79 Kukpárí.
20 Hastivalí.	50 Khár.	80 Kalí.
21 Mutu.	51 Thaur.	81 Járí.
22 Tikku.	52 Téng.	82 Ganj.
23 Gais.	53 Saiyad.	83 Kim.
24 Gádí.	54 Trupuráya.	84 Mundi.
25 Brárí.	55 Muthí.	85 Jangal.
26 Ganj.	56 Saphái.	86 Játí.
27 Vángan.	57 Bhán.	87 Rakhyas.
28 Vagana.	58 Ványa.	88 Bakáyí.
29 Bhút.	59 Garial.	89 Géri.
30 Bhairava.	60 Thapal.	90 Gári.

91 Kálí.
92 Panji.
93 Bangí.
94 Sáhib.
95 Belab.
96 Ráyí.
97 Galikarap.
98 Chan.
99 Kabábí.
100 Yachh.
101 Jálpurí.
102 Navashaharí.
103 Kisí.
104 Dhusí.
105 Gamkhar.
106 Tholal.
107 Pista.
108 Bádám.
109 Trachhal.
110 Nádir.
111 Lidarigarí.
112 Pyál.
113 Kábí.
114 Chhátrí.
115 Vántí.
116 Vátlilu.
117 Kharí.
118 Vás.
119 Lavh.
120 Sábanj.
121 Dandí.
122 Rával.
123 Misarí.
124 Sibbí.
125 Singarí
126 Mirjé.
127 Mal.
128 Várikí.
129 Ján.
130 Lutarí.
131 Parim.
132 Hálí.
133 Nakaib.
134 Main.
135 Ambárádár.
136 Ukhál.
137 Kanth.
138 Bálí.
139 Jangalí.
140 Dulí.
141 Parava.
142 Harkár.
143 Gagar.
144 Pandit.
145 Jarí.
146 Langí.
147 Mukkí.
148 Bihi.
149 Padaur.
150 Pádé.
151 Jand.
152 Téng.
153 Tund.
154 Drábí.
155 Drál.
156 Phambbí.
157 Sajávul.
158 Bakhshí.
159 Ugra.
160 Nichví.
161 Pathán.
162 Vichárí.
163 Unth.
164 Kucharí.
165 Shál.
166 Bábí.
167 Makhání.
168 Lábarí.
169 Khanya.
170 Khanyakatí.
171 Sháh.
172 Pír.
173 Khurdí.
174 Khunkí.
175 Kalposh.
176 Pishan.
177 Bishan.
178 Bul.
179 Chokí.
180 Chak.
181 Rái.
182 Prití.
183 Patí.
184 Kichili.
185 Ká hí.
186 Jijí.
187 Kilmák.
188 Salmán.
189 Kadalbaju.
190 Kandahárí.
191 Bálí.
192 Manatí.
193 Bankhán.
194 Hakím.
195 Garib.
196 Mandal.
197 Maujaha.
198 Sháir.
199 Nun.
200 Téli.
201 Khálasí.
202 Chandra.
203 Gadir.
204 Jarábí.

205 Sihari.	211 Kábi.	217 Jati.
206 Kalvit.	212 Khosa.	218 Rákhsas.
207 Nagari.	213 Durani.	219 Harkár.
208 Mungvuch.	214 Tuli.	220 Grad.
209 Khaibari.	215 Garib.	221 Vagari, etc. etc.
210 Kulli.	216 Gadi.	

These "classes" correspond very much with the clan or family distinctions of the Maráthá and other Bráhmans of Southern India. Consociations of them have been formed for the formation of marriage alliances and even for social meals, as in the case of the Sárasvata Bráhmans. It is a curious fact that almost all the Hindu non-Bráhmanical inhabitants of Káshmír call themselves Kshatriyas. At least so I have been informed by some of their number visiting the Maráthá country as traders. The Káshmírí Pandits generally come as far as Bombay principally as vendors of manuscript books in the Persian and Nágarí characters. The Maráthá Bráhmans keep entirely aloof from them in religious services. This is solely owing to what appears to them their dubious *áchára*, or religious and social course of conduct.

A considerable number of the designations of the Káshmírí Bráhmans, it will have been seen from the list given above, must have been assumed posterior to the times of the Muhammadans.

The Káshmírí Bráhmans claim the *adhikára* (or authoritative use) of the four Védas; but this they do simply as scholars. The *Raja Taraṅgiṇí* and its accompaniments are the nearest to credible historical documents yet found in India.*

3. *The Kányakubja Bráhmans.*

"The *Kányakubjas*," says Colebrooke, "possessed a great empire, the metropolis of which was the ancient city of *Kányakubja* or *Kanoj*. Theirs seems to be the language which forms the groundwork of modern Hindustáni, and which is known by the appellation of Hindí or

* Copies of these works of the edition of 1835 are still procurable in the Asiatic Society's Rooms at Calcutta.

Hindevi. Two dialects of it may be easily distinguished, one more refined, the other less so. To this last the name of Hindí is sometimes restricted, while the other is often confounded with Prákṛit. Numerous poems have been composed in both dialects, not only before the Hindustání was ingrafted on the Hindí by a large intermixture of Persian, but also in very modern times, by Muhammadan as well as Hindu poets. Dóhrás or detached couplets, and cabits or stanzas, in the Hindevi, may be found among the works of Musalmán authors. It will be sufficient to instance those of Melik Muhammad Jaisí, Muhammed Afzel, and Amírkhán Anjám. Most poems in this dialect are, however, the exclusive production of Hindu poets. On examining them the affinity of Hindí with the Sanskrit language is peculiarly striking; and no person acquainted with both can hesitate in affirming that Hindí is chiefly borrowed from Sanskrít. Many words of which the etymology shows them to be the purest Sanskrit, are received unaltered; many more undergo no change, but that of making the final vowel silent; a still greater number exhibit no other difference than what arises from the uniform permutation of certain letters; the rest too, with comparatively few exceptions, may be easily traced to a Sanskrit origin. That this is the root from which Hindí has sprung (not Hindí the dialect whence Sanskrit has been refined) may be proved by etymology, the analogy of which is lost in Hindí and preserved in Sanskrit."*

Soon after the Á'ryas reached the valleys of the Gangá and Yamuná, the site of Kányakubja must have been in their possession. The town itself, though old, is probably posterior to the three other classical cities of Northern

* Transactions of the Asiatic Society, vol. vii. pp. 220-1.

India—Hástinapura, Indraprastha, and Ayodhyá, from which it is at no great distance. It is possible that some hump-backed princess may have been connected with it contemporaneously with the deified king Krishna, by whom, as the legend goes, she was miraculously rectified. Considerable light is thrown on its history posterior to the Christian era by coins and inscriptions; but the date of the consociation of its Bráhmans is altogether unknown. It is now in a greatly reduced and decayed state; and its antiquities are greatly more Musalmán than Hindu.* It is scarcely now the centre of the Bráhmanical classes to whom it gives their denomination; for they are found principally in the lower part of the Antarvéda (the country intermediate between the Ganges and Jamná) and the districts of Audh,†

* For an interestiag account of Kanoj, (with valuable historical notices) see the report of the Archæological Surveyor to the Government of India for 1862-63. "Of the great city of Kanoj," says Major General Cunningham, "which for many years was the Hindu capital of Northern India, the existing remains are few and unimportant. In comparing Hwen Thsang's description of ancient Kanoj [of the seventh century A. D.], with the existing remains of the city, I am obliged to confess with regret that I have not been able to identify even one solitary site with any certainty; so completely has almost every trace of Hindu occupation been obliterated by the Musalmans. The only remains of any interest are—1st, the ruins of the old palace, now called the Rang Mahál; 2nd, the Hindu pillars of the Jumma Masjid; 3rd, the Hindu pillars of the Masjid of Makhdam Jahaniyah; and 4th, the Hindu statues in the village of Singh Bhaváni." Journ. As. Society of Bengal, 1865, p. 209.

† By many this name (our own *Oude*) is supposed to be a corruption of *Ayodhyá*. This, however, is not the case. The native popular form of *Ayodhyá* is *Ajodyá*. *Audh* is from *Audichya*, the "Northern Country." See note at p. 39, above. *Sakéta* and *Ayodhyá* have for some time been viewed as identical, and General Cunningham has put this beyond doubt. See, ut supra, p. 238 et seq.

including the native divisions of Baiswádá and Saryar (of the river Sarjú). They are nevertheless widely scattered. The occupation of great numbers of them in military service, in later times, has contributed much to their diffusion in Northern, Central, and to a certain extent even in Western India. Wherever they may settle, they have a peculiar regard for their ancient habitat, which they frequently visit.

The physical appearance of the Kanauj Bráhmans, compared with that of many other classes of natives of India, is very imposing. They are tall and athletic, though coarser in the features and grain than many other representatives of the Bráhmanical brotherhood in other parts of India. In their stature, strength, and carriage they were as sipáhís, the pride of the keen-eyed Sir Charles Napier, who declared, however, that their attachment to caste constituted them the danger of the Bengal Army, as was so distinctly evinced during the fearful mutiny and revolt of 1857-58. Though they are all *matsyahára*, or feeders on fish, so abundant in their native provinces and suitable for food, and though generally at their own homes they are *amishahára* or feeders on flesh, they are immoderately scrupulous about their ceremonial purity in eating and drinking, as if by strictness in one direction compensating for laxness in another, according to Hindu law. In reference to their eating, the proverb has passed among them:—*Ath Kanojyá nava chulhá hain*, "For eight Kanojyás there are nine cooking hearths!" I have heard them, when irritated by their neighbours, exclaim, *Ham Kshatriya-Bráhman hain!*—"We are Bráhmans-of-power," the equivalent of our "High-caste-Bráhmans." By the use of this epithet of *Kshatriya*

many of them got into the Bengal Army, after their numerical complement (injudiciously large) was filled up.

The divisions of the Kanojya Bráhmans are very numerous. Considerable light has been thrown on them by Dr. Donald Butter in his "Outlines of the Topography and Statistics of the Southern Districts of Oudh." The following notes I have prepared from his interesting Report, and from the notes of my own numerous conversations with intelligent and learned Kanojyas.

(1.) *The Mishra Kánykubjas.*

The Mishras or *Mishrís* claim the first rank among the Kanojyas.

The following species of them, denominated principally from families or houses of rank, occur in the Audh territories :—

1 The Madhbání.*
2 The Champáran.†
3 The Patlál, or Patlayála.‡
4 The Ratanvála.
5 The Bahdol.
6 The Matol or Mateválá.§
7 The Katariya, of the Sáma Véda.
8 The Nágariya, of the Vatsa Gotra?
9 The Payási of the Vatsa Gotra.
10 The Gáná
11 The Téunta, or Tevanta.
12 The Márjaní.
13 The Gurhá.
14 The Markára
15 The Jignya.
16 The Paráyana.
17 The Pépará.
18 The Aterva (or Atharva?)
19 The Hathépará.
20 The Suganti.
21 The Khétá.
22 The Grámbási.
23 The Birha.
24 The Kausí.‖
25 The Kévatí.
26 The Baisí.
27 The Bhabajíya.¶
28 The Bálva.
29 The Usrainá.
30 The Kodíya.
31 The Tavákpurí.
32 The Himalpurí.
33 The Shringarpurí.
34 The Sitápurí.
35 The Putarha.
36 The Sirájpurí.
37 The Bhánpurí.
38 The Teráka.
39 The Dudhagaumí.
40 The Ratnapurí.
41 The Sunhanla.

* Principally of the Sáma-Véda, with a few of the Rig-Véda.
† Of the Sáma-Véda.
‡ Of the Sáma-Véda.
§ Of the Sáma-Véda.
‖ From the Rishi Kausiká.
¶ The preceding are from Dr. Butter's list. Those which follow, said to be all of the Sáma-Véda, have been mentioned to me by Kanojya Pandits.

For the following note I am indebted to a Kanojya Pandit:—"The *Mishrí* intermarry with the *Shukla*, *Tevárí*, *Dobé*, and *Pandé*. They give their daughters to the *Phátak*, *Upádhya*, and *Chaubé*, but do not accept theirs in return. They principally belong to the White Yajur-Véda and the Káṇva Shákhá. A few of them are Ṛig-Védís. They eat only in a limited degree with Bráhmans whose áchára is unknown."

In the Mishras, several new matrimonial divisions have appeared. According to Dr. Butter those of Kanauj (properly so called), consisting of the *Henikar*, *Parsu*, and *Gopináth*, are "restricted in their matrimonial alliances to each other's families;" and those of Murádábád, consisting of the *Májgaum*, *Ankin*, and *Sonthiánva*, are under a similar restriction.

(2.) *The Shuklas.*

The *Shukla* division follows the Mishra.

It contains the following sections, many of whom are Sháktas, or worshippers of the female energies.

1 The Khakhayij-khor, named from two villages.	8 The Bálá.*	17 The Tárá. §
2 The Mámkhor, named from two villages.	9 The Changé.	18 The Barikhpurí.
3 The Tipthí.	The Avasthí.	19 The Karyava.
4 The Bhédí.	10 The Tévarási Parbhakar.	20 The Ajmadgadhya.
5 The Bakaruva.	11 The Mehuliyar.	21 The Pichaura.
6 The Kanjahí.	12 The Kharbahiya.	22 The Masauvas.
7 The Khandail.	13 The Chanda.	23 The Sonthianva.
	14 The Garga†	24 The Ankin.
	15 The Gautamí.‡	25 The Bír.
	16 The Parasa.	26 The Gopináth.

These are said to be all of the "Chakaráyana Shákhá" (*?*) and of the Gautama Gotra. One of my authorities says they are all of the Mádhyandina Shákhá of the White Yajur-Veda.

(3.) *The Tivárís.*

The *Tivárí* Bráhmans are said to get their denomination from their

* The Bálá intermarry with the three following, said to be of the Bhárádávaj Gotra.
† Said to be from Garga Rishi.
‡ From Gautama Ṛishi.
§ Named from a village so-called.

former profession of three Védas. They say they now belong only to the Kauthuma Shákhá of the Sáma-Véda, and follow the Gobhila-Sútra. They have many divisions (among which are the following), who may intermarry with one another when their gotra is different, but who, owing to the family pretensions of each of their sections, have often difficulties in affecting their matrimonial engagements.

1 The Lonákhár.
2 The Lonápár.
3 The Munjauná.
4 The Mangraich.
5 The Jhunádiya.
6 The Sohgaura.
7 The Tárá.
8 The Gorakhpuriya.
9 The Daurava.
10 The Pendí.
11 The Sirjam.
12 The Dhátura.
13 The Panaulí.
14 The Nandaulí, or Tandaulí.
15 The Burhiyabárí.
16 The Guraulí.
17 The Jogíya.
18 The Dikshita.
19 The Sonaura.
20 The Agorí.
21 The Bhárgava.
22 The Bakíya.
23 The Kukurgaríya.
24 The Damá.*
25 The Gopála.†
26 The Govardhana.‡
27 The Tuké.§
28 The Chattu.
29 The Shivalí.
30 The Shakharéj.
31 The Umarí.
32 The Manoha.
33 The Shivarájpur.
34 The Mandhna.
35 The Sapé.
36 The Mandan Tirvédí.
37 The Laharí Tirvédí.
38 The Jéthí Tirvédí.

The majority of the Tivárí are now cultivators, horsekeepers, shopkeepers, and soldiers.

(4.) *The Dubé, or Dobé.*

The following are among the divisions of the *Dubé*:—

1 The Kanchání.
2 The Singhva.
3 The Bélava.
4 The Párava.
5 The Keraiya.
6 The Bargainya.
7 The Panchaní.
8 The Lathiáhí.
10 The Gurdvan.
11 The Methíbér.
12 The Barhampuriya.
13 The Singilava.
14 The Kuchalva.
15 The Munjalva.
16 The Paliyá.
17 The Dhégava.
18 The Sisira.
19 The Sinaní.
20 The Kudavarya.
21 The Kataiya.
22 The Panva.

* The Dama of the Antar-véda are Shaivas, and of the Káshyapa gotra, and Kauthuma shakha.

† The Gopála of the Antarveda are also Shaivas.

‡ Of the Antarvéda, Shaivas.

§ Of the Antarvéda.

The Dubé in some places are of the Mádhyandina Shákhá of the White Yajur-Veda, and follow the Gobhila Sútra. In others they are Sáma Vedís.

(5.) *The Páṭhak* or (according to Dr. Butter*) the *Phátak*.

The *Páṭhaks* are said to be Yajur-vedís, and comprehend the following among other subdivisions.

1 The Sonaura.
2 The Ambatara.
3 The Patakhavaliya.
4 The Dhigavach.
5 The Bhadarí.

Some absurd legends in disparagement of the Páthaks are in circulation as that they were made from a Lodha tree (Symplocos racemosa).

(6.) *The Páṇḍé.*

1 The Tirphala, or Triphala.
2 The Jorava.
3 The Matainya.
4 The Toraya.
5 The Nákchaurí.
6 The Parsiha.
7 The Sáhankol.
8 The Barhadíya.
9 The Gegás.†
10 The Khoriya‡
11 The Pichaura.
12 The Pichaura, or Payásí.
13 The Jutiya or Jatya.
14 The Itar or Intar §
15 The Beshtaul or Beshtavála.
16 The Charpand.
17 The Sila.
18 The Adhurj.
19 The Madariya.
20 The Majgáum.
21 The Dilipapar.
22 The Páyhatya.
23 The Nágava.
24 The Taláva. ‖
25 The Jambu.¶

"A Pandé," says Dr. Butter, "cannot marry á Pándiṇ (fem.), nor, in general, can any Bráhman intermarry with his own genus." Some exceptions to this rule, however, are found.** The *Páṇḍé* are very cautious, too, about eating with one another. Great numbers of the Páṇḍé were found in the Bengal army. With reference to this fact, Delhi, when in possession of the rebel sepoys, was jocularly called *Pandemonium*.

(7.) *The Upádhya.*

The *Upádhyas* are said to be Yajurvédís, and to be looked down upon by the other Kanaujyas for their taking of dána or gifts, (in

* P. 143.
† They intermarry only with one another.
‡ They intermarry only with one another.
§ Of the Sáma Véda.
‖ This and the five preceding are said to be of the Sáma-Véda.
¶ Of the Rig-Véda.
** Butter's Report, p. 149.

which they are not singular,) and for their personally holding the plough. Among their varieties are the following :—

1 The Haraiṇya or Hiraṇya.
2 The Dévaraiṇya.
3 The Khoriya.
4 The Jaithiya.
5 The Dahéndra.
6 The Gorat.
7 The Ranisaráp.
8 The Nizámábád.
9 The Dudholiya.
10 The Basgava.

The five last mentioned belong to the Sarvariya division of the Kányakubjas.

(8.) *The Chaubé*, or *Chobé*.

The accounts given of the origin of the denomination of the Chobé differ. Some of them hold, what is likely correct, that it is owing to the former profession by them of the Four Védas. Others of them say that it is owing to the use by them of Four Védís or sacrificial pits. At present they principally profess the Sáma and Yajur-Védas. Their principal sub-divisions are :—

1 The Nayapuras.
2 The Hargadís.
3 The Chaukhar.
4 The Katayas.
5 The Rampuras.
6 The Paliyas.
7 The Hardáspuras
8 The Tibaiyas.
9 The Jamaduvas.
10 The Gargeya.*

(9.) *The Díkshita.*

The *Díkshita* receive their denomination from the *díkshá*, a particular religious ceremony of initiation (or practice) performed by their ancestors. They are Yajur-Védís. They have the following among other varieties :—

1 The Devagáum.
2 The Kakarí.
3 The Névarshiya.
4 The Antér.
5 The Sukánta.
6 The Chaudharí.†
7 The Jujatvatiyas‡

(10.) *The Lakhnau Vájayapéyí.*

These Bráhmans profess the Shukla Yajur-Véda, and are of the Upamanya Gotra. They are divided into two sections :—

1 The Unché, or the High.
2 The Niché, or the Low.

* From Garga Rishi. They are said to be Yajur-Vedís.

† The *Chaudharí* are found near Agra, Maimpuri, etc. They are generally cultivators, shop-keepers, and agents, few of them acting as priests or mendicants. They are probably Yajur-Védís. They receive their denomination from their acting as Chaudharís.

‡ The *Jujávatiyas* are said to be named from their patron Jujávat, King of Bundélakhanda. Their engagements are similar to those of the Chaudharís.

(11.) *The Sarvaríyas, Sáryupáris.*

The *Sarvaríyas* get their denomination from the ancient river *Saryu*, to the east of which they are principally found. They are a provincial offset from the Kanaujyas, with whom they do not now intermarry. Their general divisions are said to be the same as those of the Kanaujyas now given, in connection with which some of their sub-divisions have been already mentioned.

(12.) *Isolated Kanaujyas.*

The following are mentioned by Dr. Butter as "of inferior genera, of one species only."

1 The Samdaríya.	6 The Chandravala.	11 The Misirwan.
2 The Tirguvait.	7 The Kusumbhiya.	12 The Paihtíya.
3 The Bhaurha.	8 The Bisohya.	13 The Masonád.
4 The Kabisa.	9 The Kanhalí.	14 The Bijara.
5 The Kévatí.	10 The Khajuvái.	15 The Ansnaura, etc.

(13.) Dr. Butter also mentions the "undermentioned six classes of Bráhmans as restricted in their matrimonial alliances to each other's families."

1. Kanauj ké Mishrí, including—
   Hénikar,
   Parsa,
   Gopináth.
2. Murádábad ké Mishrí, including—
   Majgaum,
   Ankin,
   Sonthiánva.
3. Vajapéya Nakhlau ké (mentioned above.)
4. Pandé Gegason ké.
5. Pandé Khor ké.
6. Sukul Bala Changé, and Ayasthí, and Tévarási Prabhákar.*

In regard to Bainswáḍá or rather Baiswáḍá, (which gets its name from the Bais tribe of Rajputs to be afterwards noticed, who are said to have come to this locality from Ujjayin, when Málwa was governed by Vikramáditya) its people have a tradition, that the Kányakubja Bráhmans, now so numerous in its borders, had no settlement in it before the time of Tirlog Chand. The Bráhmans

* Outlines of the Topography of Southern Oude, p. 149.

of this district vie with the Rajputs in the expence of their marriages.* "Among these families," says Dr. Butter, "no marriage can take place without an expenditure of 700 rupees; of which 100 are laid out in gold and silver ornaments for the bride; fifty for culinary vessels; fifty for clothes; 100 rupees to be given to the boy, who is to be married, by the head of his bride's family; 101 presented by the same person to the boy's father, at the termination of the latter's visit of four days; at the marriage 150 rupees are distributed to the relations of the boy who accompany him, four rupees to each person; and the remainder is expended in bread, ghi, dál, sugar, etc. to supply a feast which continues five days. No other class of persons is obliged to incur such an expense in getting a daughter married."†

Of the distribution, engagements, and character of the Kánaujya Bráhmans, Mr. George Campbell gives the following information:—

"Further east, in the lower Doab, Eastern Oude, and the adjoining districts, is the great country of the modern *Hindustání Bráhmans*. Kanauj, the ancient head-quarters of the race, is on the *old Ganges*, 50 or 60 miles above Cawnpore. It is now an insignificant place, and the mass of the Bráhman population lies to the east of it. In the districts of Cawnpore and Futtehpore I believe that the Bráhman cultivators far exceed in number any other class; in Cawnpore alone there are some 250,000 of them. It is much the same immediately on the other side of the Ganges, in the adjoining parts of Oude.

"Whether from the example of the Rajputs, or for other reasons, these Bráhmans of the Antarvéda and Oude have taken largely to the profession of arms, not usually much followed by them in other parts of the country; and beyond their own boundaries in their military

* Butter's Topography of S. Oudh, pp. 145-6.

† Butter's Topography and Statistics of S. Districts of Oudh, pp. 149-50.

character they are reputed the most overbearing and disagreeable of their race. Yet I fancy that it is rather their profession than their natural character, which has attached to them this bad name. Numerous as they were in the sepoy army, and foully as that army behaved, I cannot find that the Bráhmans were really by any means worse than others; some of the most Bráhman regiments stood the best. And at home they seem to be quiet and peaceable enough. The Bráhman district of Cawnpore pays, I think, a higher revenue rate than any other in India, except the peculiar Delta of the Cauvery about Tanjore. Numerous as the Bráhmans are in this part of the country and apt as soldiers, they have not been the dominant race. I do not know much of the history of the Cawnpore district, but I have never heard of Bráhman rule; and certainly over the river, in Oude, the rule is with the Rajputs, not with the Bráhmans. All the really old Talukdars are Rajputs, as are the Rajas of Bundelkhand and Baghelkhand beyond the Jamna.*

Yet the Bráhman Tálukdárs are certainly increasing in the districts to which Mr. Campbell here refers. It is still generally believed that the Kánaujya Bráhmans formed the first power in the Bengal regiments which mutinied. Considering their numbers and influence, they are to be held chiefly responsible for the atrocities which were committed in Eastern India. The Gauda Bráhmáns (who were not in the army) exhibited everywhere a very different spirit.

The Bráhmans of Nipál and Bengal, it may be here mentioned in conclusion, are principally of the Kányakubja stock; but they will be onwards separately noticed.

(4.) The *Gauda Bráhmans.*

The *Gauda Bráhmans* derive their name from the province and (now ruined) city of *Gauda*, long the capital of Behár and Bengal (the seat of the *Angas* and *Vangas* or *Bangas*, a non-A'ryan people mentioned in

* Ethnology of India, pp. 63-64.

early Indian history.* According to Colebrooke the Bengalí language was spoken in the provinces, of which the ancient city of Gauḍa was once the capital. "It still prevails," he adds, "in all the provinces of Bengal [that is when Mr. Colebrooke wrote], excepting perhaps some frontier districts, but is said to be spoken in its greatest purity in the eastern parts only, and as there spoken contains few words, which are not evidently derived from Sanskrit. This dialect has not been neglected by learned men. Many Sanskrit poems have been translated, and some original poems have been composed in it."† The character generally used for it is a script form of the Nágarí. The language was first made accessible to Europeans by Messrs. Halhed and Forster, and Drs. Carey, Marshman and other missionaries. A profusion of books has appeared in it in modern times.‡

Mr. Colebrooke in a note to his reference to Gauḍa makes the following important observations:—"It is

* See vol. i. pp. 141, 227. Mr. Pemberton, the recent surveyor of the Máldá district, in which Gauḍa is situated, says "Major Rennel in his Memoir of a Map of Hindostan gives the best modern account of the city that is to be found in print. Gauḍ, called also Lakhnautí, the ancient capital of Bengal, and supposed to be the *Gangia regia* of Ptolemy, stood on the left bank of the Ganges, about 25 miles below Rájmahál. It was the capital of Bengal 730 years before Christ, and was repaired and beautified by Humáyun, who gave it the name of Jannutiabad, which name a part of the Sirkár in which it was situated still bears. According to Ferishta's account, the unwholesomeness of its air occasioned it to be deserted soon after; and the seat of Government was removed to Tauda or Taurah, a few miles higher up the river." This city must have been at least sixteen miles in length, and from two to three in breadth. Geo. and Statist. Report of Maldah, pp. 40-41.

† On the Sanskrit and Prakrita languages, A. S. Res. vol. vii. pp. 223-4.

‡ See Long's Catalogue.

necessary to remark that although *Gauḍa* be the name of Bengal, yet the Bráhmans who bear that appellation are not inhabitants of *Bengal* but of Hindustán proper. They reside chiefly in the Suba of Delhi ; while the Bráhmans of Bengal are avowed colonists from Kanoj. It is difficult to account for this contradiction. The Gauḍa Bráhmans allege a tradition, that their ancestors migrated in the days of the Páṇḍavas, at the commencement of the present Kali Yuga. Though no plausible conjecture be founded on this tradition, yet I am induced to retract a conjecture formerly hazarded by me that the *Gar* of our maps was the original country of the Gauras."

The difficulty in reconciling the present habitat of the Gauḍa Bráhmans with the place of their original consociation thus referred to by Colebrooke, has often attracted attention since his day. It has been noticed by Sir Henry Elliot, Colonel Cunningham, and Mr. George Campbell. General Cunningham supposes that the more ancient *Gauḍa* is "only a sub-division of the *Uttara Koshala*," and "that the ruins of Shrávastí [said to have been in Gauḍa] have been discovered in the district of *Gauḍa*, which is the *Gonḍa* of the maps," and that "both the *Gauḍa Bráhmans* and the *Gauḍa Tagas* must have belonged to this district originally, and not to the mediæval city of *Gauḍa* in Bengal."* This is an ingenious supposition. Mr. George Campbell thus writes:—"Sir H. Elliott has remarked on the difficulty of accounting for the fact that all the Delhi country is occupied by 'Gour' Bráhmans. They can hardly, he thinks, have come from Gour in Bengal, from which

* Journ. Beng. As. Soc. 1865, p. 218.

they are separated by great tribes of Kanojyas and others, and their own traditions point to Hariáná as their original country. I would suggest the following explanation. The principal tributary of the Sarasvatí is the '*Guggur*' or *Ghargar*, which now gives its name to the main channel where it passes through the Hariáná district. May not the name of *Gauda*, borne by the Bráhmans of Hariáná, be a new abbreviation of *Guggur*, or Lower Sarasvatí ?"* *Gauda* from *Guggur* or *Ghargar*, however, is rather a harsh derivation according to the principles of Indian orthoepy. The Gauda Bráhmans of all the provinces of India, whom I have personally examined respecting their general designation, unanimously testify that it originated with Gauda in Bengal. They are unable, however, to account for their present remoteness from that locality, and wide dispersion in Northern, Southern, Eastern and Western India. Before giving a confident decision in this matter, we should require to know, not only the history of their movements but the original principles of their consociation. They, with the Sárasvatas, are in a certain sense the most liberalized and the least regardful of Bráhmanical institutes of all the Bráhmans in India; and the Bráhmans intermediate between them and Gauda may be mainly seceders from the position which they have assumed. Religious accordance and sympathy with the practices of the ancient Gauda Bráhmans may be the real reason of the appropriation which they have made of the title of Gauda, and not any descent by generation. A case parallel to this supposition is found in the majority of the Bráhmans of Gujarát, and even in some instances in

* Ethnology of India, Journ. B. A. S. part II. 1866, pp. 63-64.

those of Rajputáná, as the Shrimáli,* who take their general denomination from the Pancha-Drávida (mainly from their avoidance of the taking of animal life,) although they have no ethnical connexion whatever with the south of India. The comparative liberality and common sense of the Gauḍa Bráhmans (including the Sárasvatas associated with them), it may be safely said, has been noticed in many districts of India. Mr. Campbell gives of it the following pleasing illustration connected with the Bráhmans near Delhi :—"Wherever they are found in this country they are capital cultivators, quiet, industrious, intelligent; there is no better population, and the women work as well as the men. It was remarked by the fugitives from Delhi at the time of the mutiny, that whenever they came to a Gujar village they were always plundered; whenever they came to a Bráhman village, they were always kindly treated; while at any other village their treatment was uncertain.† Some of the less pure agricultural Bráhmans of these villages are called Tagas or Gauḍa Tagas." The Gauḍa Bráhmans in Central India were noticed for their liberality by the troops under Sir Hugh Rose, now Lord Strathnairn. In a letter, kindly addressed to me by Dr. Lumsdaine of the Bombay Medical Service, attention was directed to their free use of animal food and to their readiness to prepare it for the use of others.

The divisions among the Gauḍa Bráhmans are very considerable in number, though they are not so numerous as those of some other classes of Bráhmans which we

* See before pp. 109, et seq.

† *Ethnology of India*, p. 63.

have already noticed. The most conspicuous of them are the following:—

(1.) *The Gauḍas* or *Kévala Gauḍas.*

The *Gauḍas* or *Kévala Gauḍas*, Gauḍas simply so called, are said to be of the Yajur-veda and to have their head quarters at Haraḍwár.*

(2). *The Adi-Gauḍas.*

The *A'di-Gauḍas*, or "Original Gauḍas." They are of the Shukla Yajur-veda; but some of them profess to have among themselves individual professors of each of the four Védas. Many of them, on the other hand, know nothing of their connexion with any Véda whatever. Many of them visiting Bombay, who are principally mendicants, are from Kurukshétra and the countries bordering on the Satlej, Haraḍwár, etc. In some districts they abstain from animal food, though they profess to have permission to take it. Near Ambállá, some of them are students of the Védánta, and of the Nyáya ("for exercise.") There they don't eat or intermarry with other Gauḍas. Their sects are principally the Smártta and Shákta. Some of them at Vindrávan near Mathurá are Vallabhácháryas.

(3-4.) *The Shukalválá A'di-Gauḍas.*

A variety of the *A'di-Gauḍas* are the (3) *Shukalválas* of the Jayapur State in Rajputáná. They get their name from their professing the *Shukla*, or White Yajur-véda. They have two divisions among them, the *Joshís* (so named from the connexion of their ancestors with astrology and astronomy) who are Shaivas; and the (4) *Ojhas*, part of whom are Sháktas, and part of whom are Shaivas. Their employments are public service, mendicancy, agriculture, and merchandize.

(5-8.) *The Saṇáḍhya Gauḍas.*

(5.) The *Saṇáḍhyas*, numerous in the east of Rajputáná, Central India, upper Hindustán, Agra, Mathurá, and even to a certain extent in the Antarvéda, also reckon themselves A'di-Gauḍas. They are Yajur-Védis, and gain their livelihood by service, mendicancy, cultivation and merchandise.†

* So called by the followers of Shiva. The Vaishnavas call it Haridwár, but with little support from Hindu tradition.

† Information of Rámasaháya, one of their community.

(6.) The *Chingalas* are a division of the Sanáḍhyas. They are found at Alwar, Tijárá, etc.

(7.) The *Dáymias* and (8) *Khandelválas*, mentioned onwards in connection with Rajputáná, also claim to be A'di-Gauḍas.

(9-11.) *The Shrí-Gauḍas.*

(9.) The *Shrí-Gauḍas*, "the Sacred or Honorable Gauḍas," are constantly mentioned; but the other Gauḍas often do not admit that they originally belonged to the Gauḍa fraternity. I remember having seen only one of them in Bombay. He was a Sámavédí, of the Bháradváj Gotra. They are the first of their class in Mr. Prinsep's list at Benares; but only twenty of them are there mentioned as resident at that celebrated tirtha. Considerable numbers of them are found in Málwá.

Of the Shrí-Gauḍas there is a division called (10) *Tamboli*, who deal in the betel-leaf and other similar articles; and another called the (11) *A'di Shrí-Gauḍa* found at Delhi, Mathurá and Vrindávan.

(12.) *The Gurjar Gauḍas.*

The *Gurjara-Gauḍas*, we have already mentioned.* They are so widely scattered now, especially in Rajputáná and Central India, that they can scarcely be reckoned a compact community.

(13.) *The Ték Bárá Gauḍas.*

The *Tek Bárá* I have heard mentioned only by name.

(14.) *The Chamár Gauḍas.*

The *Chamár Gauḍas* get their designation from officiating for *Chamárs*,† or dealers in leather, who are considered a low caste.

(15.) *The Hariyána Gauḍas.*

The *Hariyánas* are Gaudas taking their name from the province of Hariáná. They have found their way to Rajputáná, especially its eastern states.

(16.) *The Kirtanya Gauḍas.*

The *Kirtanyas* are Gaudas who wander about the N. W. Provinces and Rajputáná as singers, reciters and players on instruments.

* See p. 103, above.

† The *Charmakáras* of the Sanskrit books, and the *Chambhárs* of the Marathás, many of whom in Northern and Central India are now engaged in agriculture.

(17.) *The Sukul Gaudas.*

The *Sukul Gaudas* live by mendicity, accepting alms from Bráhmans, but not from Kshatriyas, Banyás, or people of other castes. In the Benares lists of Mr. Prinsep, a few Gauda Bráhmans are given under the designation of the *Bireshválá*, and *Silujana*.* Lieut. Boileau mentions the *Chumuválá Gaudas* in Márwád.†

The Gaudas are more liberal in their intercourse with the Brahmanhood in general, so far as permitted, than any other confederation of their brethren in India. Hence they have formed in Rajputáná and Central India an association, entitled the *Chanáyat* ("of six castes") for the promotion of social intercourse by eating and drinking together. It consists of the following classes: the *Gauda*, the *Gurjar-Gauda*, the *Diva*, the *Sárasvata*, the *Sikávar*, and the *Párikha*. In the South and West of India, they often show considerable liberality in the matter of their meals, without having resorted to any express agreement on the matter. In these provinces many of them are engaged as writers, agents, shopkeepers, and agriculturists.

5. *The Rajputáná Bráhmans.*

Many classes of Bráhmans have entered Rajputáná (in which they are now found) from other parts of India; but in this large division of Northern India, particularly in the province of Márwád, several important consociations of Bráhmans have been formed and established, which deserve notice in the first instance.

(1.) *The Shrímálís.*

The peculiarities, religious and social, of this great confederation of Bráhmans, I have already mentioned in connexion with its important branch in Gujarát;‡ and they need not be here again repeated. *Bhin-*

* As. Res. vol. xviii. p. 493. † Pers. Nar. p. 237.

‡ See above, pp. 109-111.

mál is in the district of Jhálod in the South of Márwád. Speaking of it, and *Sáchod*, which we shall soon have occasion to notice, Colonel Tod says:—"These towns are on the high road to Kachh and Gujarát, which has given them from the most remote times a commercial celebrity. Bhinmál is said to contain about fifteen hundred houses, and Sauchore (Sachod) about half the number. Very wealthy Mahájans or 'merchants' used to reside here, but insecurity within and without has much injured these cities. There is (in Mál) a temple of Baráha (Varáha), the incarnation of the hog, with a great sculptured boar."*

It is on the mercantile community that the Shrímális are mostly dependent for support, both as priests and mendicants; and in consequence of this circumstance they have wandered far from Bhinmál, their original home. They are to be found, especially, in most of the Western States of Rajwádá, in Central India, and in Bombay. They claim to be the priests of the Shrimálí and Shrí-Shrí-Málí Banyás.

(2.) *The Sachoḍas.*

The *Sachoḍa* Bráhmans, I have also already noticed.† Colonel Tod mentions them as "the officiating priests of some of the most celebrated temples in these regions, as that of Dváriká, Mathurá, Pushkar, Nagar-Párkar, etc."‡ The temples to which he here refers are those of Kṛishna belonging to the libidinous Vallabháchárya Mahárájas, to whom they act as servants. In the celebrated Maháráj Libel case, one of them gave the following evidence in the interest of the prosecutor Jadunáthjí Brijaratnají Maháráj. "It is usual to pay three rupees a month [besides food] to servants of my class. I put in order the Mahárája's clothes after he has taken them off. I did not leave him for five minutes. It is my custom to sleep outside the door when the Maháráj sleeps in his bedroom. I will not leave the Maháráj alone, even if he told me, I would not go; not that we suspect him, but because some one must be constantly within call."§

(3.) *The Palliválas.*

The Palliválá Brahmáns have likewise been mentioned ‖ They derive their name from Pállí, which, though now much reduced,

* Tod's Rajasthan, vol. ii. p. 209.

† See before, p. 100.

‡ Tod's Rajasthan, vol. ii. p. 299.

§ History of the Maharáj Sect, Appendix.

‖ See before, p. 119.

is still the commercial capital of Márwád. In A.D. 1212, eighteen years subsequent to the overthrow of Kanauj by the Ghori Shábuddín, Shivaji and Saitrám, the grandsons of its last Hindu Rhátod king, with a band of followers, on a pilgrimage to Dvárikâ, or on the look out for a new settlement, were invited by the Bráhmans of this place to assist them in repelling the inroads of the hill Mainas and Mérs and of the wild beasts of the forests. They complied with the call made to them; and were invited to settle at Pállí. Here Shivaji had a son by a Solankhí Rajputní; and at her advice he resolved to possess himself of the lands of these Bráhmans. "It affords," says Colonel Tod, "another example of the disregard of the early Rajputs for the sacred order that, on the Holi or Saturnalia, he found an opportunity to 'obtain land,' putting to death the heads of his community, and adding the district to his conquests.* The Pallivála Bráhmans now principally devote themselves to merchandise. After alluding to the Rajputs of Jesalmér, Colonel Tod writes, "Next to the lordly Rajputs, equaling them in numbers, but far surpassing them in wealth, are the Palliválas. They are Bráhmans, and denominated *Palivála* from being temporal proprietors of *Pállí*, and all its lands long before the Rhatods colonized Marwád." Their introduction into Jesalmér he attributes to their banishment from Márwád on the occasion of some Muhammadan military exaction, for non-compliance with which they pleaded their caste. Many of them, he also says, at the same time settled in Bikanér, Dhat, and the valley of Sindh (?). About all the internal trade of the country, he goes on to say, passes through their hands. They are the *Metayers* of the desert, advancing money to the cultivators, on the security of the crop; and they buy up all the wool and ghí of the country, which they transport to foreign parts. They never marry out of their own tribe; and contrary to the law-books, give a consideration for their brides. They worship among other things the bridle of a horse. Colonel Tod thinks them the remains of the priests of the Palli Scythian race;† but this is rather a wild conjecture. Speaking of Kathodí, near Jésalmér, Lieut. Boileau says, "The village of *Kathodí* is chiefly inhabited by Palliválas, called elsewhere *Borás;* a tribe of Bráhmans who engage in mercantile pursuits. A large body of these people, some of whom were from this particular place, ran away to Ajmér some

* Tod's Rajasthan, vol. i. p. 700; vol. ii. p. 13.

† Rajputáná, vol. ii. p. 287.

time ago, in consequence of fines being levied from them by the Ráwal, but not being permitted, or not having an opportunity of carrying their wives and families out of the Jesalmér territory, they were obliged to return to the place from whence they came, and chew the cud of bitter discontent as well as they were able."* The Palliválas are numerous in Jésalmér, Bhikánér, Marwád, Jayapur, and other states. Considerable numbers of them visit Bombay on business.

(4.) *The Nandávánas.*

Of these Bráhmans I have not been able to find more information than that given in connexion with Gujarát.†

(5.) *The Pushkaras or Pokharnas.*

The *Pushkara* or *Pokharna* Bráhmans get their name from the lake of Pushkar or Pokhar, near Ajmér, a tírtha mentioned in the first Khanda of the Padma Purána, and now celebrated throughout the whole of India. They have now, however, but little connection with that locality, their comparative indifference about it perhaps originating in the sectarial incidents connected with it in latter times. As they all trace to it their designation and original consociation, I may be excused for here inserting the notes of a hasty visit which I paid to it on the 25th February 1860. "Went with Dr. Small to the Pokhar town and lake, about six miles W. by N. of Ajmér. To get into its basin, we had to pass over two Ghâts, the first of which borders the Anaságar artificial lake of Ajmér. Found the town much submerged in consequence of the fall of rain last season and the imperfect drainage of the water of the lake, which is esteemed so sacred that it is considered a sin to aid its flow by artificial means by an enlargement of the opening at its margin (where there are traces of a *band*), and from which there issues a small stream called the Sárasvatí. The under rooms of the Government office were filled with water to the ceiling, and we had to mount a wall to get to the upper rooms. Many shops and houses were unusable from the entrance of the holy fluid, supposed to be indicative of good fortune in the future. It is

* Tour through the Western States of Rájwárá, in 1835, p. 45. Of the Palliválas the Rev. John Robson writes thus to me:—The *Palliváls*, the pandits here say, have sprung originally from the Shrímálís of Gujarát. There are none of them in Ajmér; but there are three families in a village near it. They are engaged in traffic, and know nothing about the points you ask. They also go by the name of *Bohrá*. They and the Sachodas and Hariyánas are not to be met with in Ajmér, but they are in Kishangarh.

† See above *pp.* 114, 119.

difficult to account for the origin of the tírtha, except when it is viewed as an oasis in the desert, as the scenery around it is neither very wild nor very sublime. Colonel Morrison, whose acquaintance we had the pleasure of making at Erinpura, is probably correct, when he thinks that the lake, being originally a natural one (notwithstanding subsequent enlargements by the Parihár chiefs of Mandor), must have been viewed with great wonder in India, where there are few or no other lakes of similar character. The temple of Brahmá, so often noticed in connexion with it, is not an affair of much consequence, except in the fact of its being dedicated to that deity, whose worship is discarded by modern Hinduism. It is said to have been built by Gopál Párikh, minister of the Maráthá Rájá of Gwaliér, at the cost of Rs. 130,000, which must be an exaggeration.* The Bráhmans don't directly compromise themselves by taking care of the temple (which in point of fact is under the charge of Gosávís); but they lay claim to a share of the offerings presented at the shrine. The four faces of Bráhmá on the image are uniform, but they have a lengthened chin in place of a beard. The temple is exteriorly associated with an image of Shiva with four visible heads placed on a linga, and must therefore be principally frequented by the votaries of that God.† There are various other temples on the margin of the lake, built by Rajput grandees, as Biji Singh of Jodhpur, Raja Mán of Jayapur, and Jawáhir Mal of Bharatpur. There is also one erected at the cost of the famous Ahalyá Bái of Indur. I was surprised to find only two Pokharna Bráhmans at the place. Their head-quarters are now at the town of Pokharná, N. W. of Jodhpur. The resident Bráhmans, who occasionally saluted us by holding out their hands (as if for gifts), according to the prescriptions of the law-books, belong to the Gaudas, Sanávadas, Gurjara (query, Gurjara Gaudas?), Sachodas, Párikhas, and Purohitas. The town is said to contain about 2,000 houses, of which two or three hundred are shops. It is visited by numerous pilgrims, seeking to bathe in the lake ('holy poker'! as a friend denominates it) particularly at full moons, and at its festivals and fairs."‡

* Sárasvatí (the 'lady of the lake') to whom the lake is dedicated, having been assigned to Brahmá as a spouse, probably suggested the idea of having a shrine here in honour of her husband.

† One of the five heads of Shiva is supposed to be invisible in cases of this kind. This image probably owes its existence to the presence of the Gosávís.

‡ Compare with this, Tod (Rajasthan, vol. i. p. 773 et seq.) and Dr. Irvine (Topography of Ajmere, p. 48.)

The Pokharṇa Bráhmans we have already noticed in connexion with Gujarát and Sindh. Speaking of them, Colonel Tod says: "Another singular tribe, also Brahminical, is the Pokharṇa, of whom it is calculated there are fifteen hundred to two thousand families in Jésalmér. They are also numerous in Márwár and Bíkanér, and are scattered over the desert and valley of the Indus. They follow agricultural and pastoral pursuits chiefly, having little or no concern in trade. The tradition of their origin is singular; it is said that they were Beldárs, and excavated the sacred lake of Pushkar or Pokhar, for which act they obtained the favour of the deity and the grade of Bráhmans, with the title of Pokharṇa. Their chief object of emblematic worship, the *Khodálá*, a kind of pick-axe used in digging, seems to favour this tradition."* In the population tables of Lieut. (afterwards Major-General) Boileau of the Bengal Engineers,† we find the population of these Bráhmans, 150 at Bandar-Sindri in Kishangaḍh; 400 at Bikampur in Jesalmér; 1,500 at Jayapur; 5,000 at Jéselmér itself; 10,000 at Jodhpor; 1,500 at Meḍata; and at Pokharn, in Márwád, 1,500. He also noticed them in many villages through which he passed. There can be no doubt that they are a numerous body in the northern and western states of Rajputáná, where, however, they are less devoted to religious rites than in Sindh.

(6.) *The Pokhar Sévakas.*

Besides the Pokharṇa Bráhmans, or Bráhmans of Pokhar properly so called, there are found at the lake itself and at some other places a consociation of Bráhmans called *Pokhar-Sévakas*, who devote themselves to temple service and to cooking for the Vallabháchárya Mahárájas, and are consequently looked down upon by their more independent brethren. My observant friend the Rev. John Robson, M. A., A'jmér, thus writes of them:—"They are called Pokhar Sévag, though they call themselves *Parásharí*, the descendants of the Rishi of that name, in order to exalt themselves. They are a comparatively modern class of Bráhmans. The following is the account of their origin. A Mér, whose name I have not been able to find out, had three sons, Bhupál, Narpat, and Gajpál. The Sewags are descended from Bhupál, whom they call

* Rajasthán, vol. ii. p. 287.

† Appended to his Personal Narrative of a Tour through the Western States of Rajputáná, a work in which there is much valuable geographical information.

Pota; from Narpat are descended the Lodya Banyás; and from Gajpál the Mérs that inhabit the Pokhar valley. At the time that these three brothers lived the hill of Badrináth was thickly wooded, and in the grove there lived a great muni (I have not yet learned his name) to whom Bhupál brought rice and fruit every day, and in whose service he was constantly employed. One day the muni asked him what he wished in return, and Bhupál told him he did not wish great wealth or power but just enough to keep himself alive, and that he might gain wisdom. The muni asked him whether he would like to become a Bráhman, and he said he would, on which the muni taught him the Yajurvéda, in virtue of which he was elevated to the rank of a Bráhman. The Lodya Baniás and Mérs of Pokhar worship them, and they direct strangers in their ablutions at Pokhar, for which they receive charity. They are looked down on by other Bráhmans, and for a long time were not admitted to any of the offices connected with Bráhminical temples, being employed more by the Saraojis, (who are Jainas), but now they are pretty generally admitted as blowers of the shankh (conch). They are widely spread in Rajputáná, and do not intermarry with other castes. Their gotra is that of Vasishtha, their Shákhá the Mádhyandina, and their sítra the Káláyiní. An incident that occurred in the reign of Sawai Jaya Singh of Jayapur will show that at that time they were not considered regular Bráhmans. That king had gone to Pokhar, and been directed in his ablutions by one of the Séwags whom he worshipped and to whom he gave a fine dress, and for whom he built a temple, I think. One of the same caste in Jaipur married the daughter of that Séwag, and got from him the dress which Jaya Singh had given. Some time after Jaya Singh saw the dress on the Jaipur Sewag, and asked him whence he had gotten it. He told him that he had got it from his father-in-law in Pokhar. As soon as Jaya Singh learned that the Pokhar Séwags were the same caste with those of Jaipur he hastened thither, turned the Séwags out of the temples, and put in their place Gauda, Sanávada, and Gujaráti Bráhmans, who now worship in the temples. Such are the principal facts I have learned with regard to the Pokhar Bráhmans. The Pokhar Mahátmya says nothing concerning them, except that by the curse of Sávitrí they were condemned to be poor."

(7.) *The Médataválas.*

The *Médataválas*, as we have already noticed under the

Gurjjara Bráhmans,* were originally consociated at the town of Medata or "Mairta" in the Jodhpur State. They rank themselves among the Shrí Gaudas † They are well known in Marwád, but are not very numerous in that or any of the other provinces of Rájwádá, except at the town from which they derive their name.

(8.) *The Párikhas.*

The *Párikhas*, usually called the *Purohita-Párikhas*, are the family priests of the Jayapur, or Dhundhár Kings, in whose territory especially they are abundant. They claim to be the hereditary priests of the Surya-Vansha Kshatriyas; but are said to get their name from their judging of pearls. They profess to be of the Mádhyandina Shákhá of the White Yajur-veda, their Rishi being Gargá. Yet they claim to be descended from Vasishtha. When his hundred sons with their wives were destroyed through the jealousy of his rival Vishvámitra, a son, called *Sava*, fell from the womb of one of these wives, who had Paráshara as his son, the father of Vyása, the father of Shak and Vhayashak, from whom, as their progenitor, the Párikhas have their name."‡

(9.) *The Lavánas.*

The Bráhmans of this name are to a small extent found in Márwád. Perhaps they get their name from officiating among the mercantile Lavánas. Lieut. Boileau calls them "camel-loaders.§

(10.) *The Dákotas.*

The *Dákot Bráhmans*, of Bhikanér, Marwad, Kishanagadh, Upper Sindh, Jayapur, etc. are mendicants, said to be the offspring of a Bráhman and an A'hir woman. They eat impurely, and receive impure articles, such as oil, in charity. They worship the God Shani (the Hindu Saturn), and their favourite day for asking alms is Saturday. They profess astrology. The following interesting notice of their traditions and habits is by Mr. Robson:—"There are numbers of them in Ajmér. They are worshippers of Sanichar (*Shanaishchara*) and receive all the gifts given to that God. They are as a rule very ignorant and subsist chiefly by begging. I have heard of only one who had read any-

* See above p. 106.

† For an account of this town, see Tod's Rajasthan, vol. i. p. 742, et seq., and Boileau's Personal Narrative p. 147.

‡ Letter of Mr. Robson.

§ Boileau's Personal Narrative, p. 225.

thing, and he is in the village of Lamba in Jayapur. The account they give of themselves is mainly from tradition, as they have no books. They say that in the Tretá Yuga when Ráma invaded Lankâ he sat one day on the seashore, and gave a gift to Sanichár (*Sanichir ka dán* consists of black cloth, til, oil, iron, charcoal, buffaloes, salt). The gift he divided among some Rishis who were there; but they refused to take it, as it is thought an unworthy thing to accept it. Then a Rishi called Dánka made an image of Kusha, and having given it life said, "This, my son, will take thy gift." Ráma gave it to him, and said 'for a watch and a quarter of the day Sarasvatí shall remain in thy memory.' From being the sons of *Dánka* Rishi, they are called *Dákots*. Their Rishi is Dánka; their Véda, the Atharvan; their Shákhá,* the Mádhyandina; their Gotra, Káshyapa. They marry only among themselves. The other Bráhmans consider it pollution even to touch them, as also the Rájputs and Baniás, and even some of the lower castes. On the other hand, their society is secretly sought for by many of the Bráhmans, on account of their being the priests of Sanichár. The worship of this God is increasing chiefly among the Baniás, who fear his power greatly. They often give gifts of great value to him, substituting good sterling rupees for the other more appropriate gifts. Some of the Bráhmans take the cash but always through means of a Dákot who generally divides the spoil with them. My pandit told me that some months ago a Dahimá had come to him, and being of the same caste, he gave him a room in his house. But his (the pandit's) father saw a Dákot come in, and give him some rupees, on which he went up to him, charged him with receiving a "gift from Saturn, and turned him out of the house. The story, whether true or not, shows the low position of the Dákots in society, and the disgrace that seems to attach to the priesthood of Saturn."

(11.) *The Garudyas.*

In places where the Dákots do not exist, a mixed caste called *Garu*, vulgarly *Garudya*, receive Saturn's gifts. They are said to be descended from a Bráhman and Chambháraní of Dorái near Ajmér. They are the priests of the Chambhárs and Balais. These Garudyas seem to correspond with the Garodas, the priests of the Dhéds of Gujarát.†

* If they are of this Shákhá they must belong to the White Yajur-Veda. See above p. 11.

† See above, p. 122.

(12.) *The A'chárjás.*

The *A'chárjas* are also a low Brahmanical caste found in Marwád and Ajmér. They get their name from a prákrit corruption of *A'chárya*, an instructor in duty, but applied to a class of Bráhmans in Rajputáná who are set apart for conducting funeral ceremonies, and who, on account of the degradation of their office, have become for generations isolated from their brethren. Similar degraded classes of Bráhmans are found in almost every province of India. "The story of their origin is that when Dasharatha died no one of his sons was present, and a Bráhman who was there took care of the body till Bharata came. Bharata burned the body, and performed the Karmma Kunda till the eleventh day, when he gave all Dasharatha's clothes and jewels to the Bráhman. The Bráhman at first refused to take them, but Vásishtha Rishi bade him do so. When Ráma came and heard what had happened, he bestowed on him this blessing, whosoever shall not worship you on the eleventh day, his ceremonies for his father shall not be complete. The Purohita may take gifts on other days after a death, but on the eleventh none but an A'chárja may take them. On that day he takes some Kusha (grass), dips it in cow's urine, repeats a mantra received from Rámachandra, and sprinkles the house, which then becomes clean. The A'chárjas are generally an ignorant unread class, and know nothing but this one mantra, which they will not reveal. Some of them work as siláwats and others in the fields. Their Gotra is the Bháradvája, and their Rishi Vasishtha. I have not been able to meet any who can tell me their Véda."*

(13.) *The Burá Bráhmans.*

The *Burá Bráhmans* (Evil Bráhmans?) are found in great numbers in the Rajput States, and extend to Upper Sindh. They are mendicants, much dreaded by the people. They claim the clothes, bedding and *lotá* of the dead, especially of the rich. Their usual cry is,

A'j, Mátá, máro motá,
Tab mujkho milá roṭá.

"Oh! Mátá, fat and rich ones slay,
To grant me food enough this day."†

"This people," says Dr. Irvine, "is rather numerous in Rajputáná, and forms the terror of fat Shéts and Banyás, especially if one be met with in the morning."

*MS. of Mr. Robson.

† Irvine's Topography of Ajmer, p. 3.

(14.) *The Kápadis.*

There are also low mendicant Bráhmans who beg from Banyás. They are found principally in the Jodhpur and Jayapur States.

(15.) *Dáhimas or Dáyimas.*

The *Dahimas* or *Dáyimas* are named from the Dahima Rajpúts to be onward mentioned. They are very extensively spread in Marwád and Kishangadh, Dhundhár and other parts of Rajputáná.* They consider themselves to be descended from the twelve sons of "Pipyálayan, son of Dadhicha." "The account of their origin which I have from my pandit, himself a Dahima and a tolerable Sanskrit scholar, is as follows:—Man Dhata, King of Márwár (a Parihár he must have been) wished to perform sacrifice and went to Haradwár where Pipyálayan was doing *tapa* in order to get him to take part in the sacrifice. He refused to take part himself, but sent his twelve sons with the King to perform all that was necessary, enjoining them at the same time not to take any reward, as both he (Pipyálayan) and his father Dadhicha had lived without gifts. They went with Man Dhatu and directed him in performing the sacrifice, but refused to take the gifts which he offered. The king after much entreaty persuaded them to take the pán supárí, and on each leaf of pán he inscribed the name of a village. They suspecting nothing returned to their father who cursed them, saying, you have become *pathagrih*, and spurned them from him. They went back disconsolate to the king of Márwád, who gave them his twelve daughters in marriage, and confirmed them in possession of their villages. They had 172 sons, from whom are the different subdivisions of the caste. Many of them must have become extinct. My pandit could enumerate only ten or twelve of them. He is himself a *Mandola* from *Mandor*, the ancient capital of Márwád. They seem to be mostly pandits, and their income seems to be derived principally from reading the Bhágavata and other Kathás. Their Rishi is Dadhicha; Gotra, Kaushika; Veda, White Yajush; Shákhá, Mádhyandina; and their Pravaras, three. With regard to the marriage between the Bráhmans and the Rájá's daughters, I asked the pandit why that was given up. He said that the Rájás had given it up because the Bráhmans were poor, and the Bráhmans in revenge declared that the Rajás had lost caste."† The story is a very improbable

* The Rev. John Robson.

† They are said to profess both the Rig-véda and the Yajur-véda, and to be engaged in public service, agriculture, mendicancy, and merchandise. Information of Pandit Rámasaháya.

one. It is not unlikely that the Dahimas have got their name from the Dahima Rajputs of Biáná, whose decay from great splendour is noticed by Colonel Tod.*

(16.) *The Khandélaválas.*

The *Khandélaválas* Bráhmans get their denomination from the town of *Khandéla*, one of the most northern towns of the Jayapur State near the borders of Shékhavatí. They abound in the Jayapur territories, and are found in some of the other Rajput states. They claim connection with the A'di-Gaudas, with whom we have already associated them as mentioned above.† They are said to be Yajur-Védís, and mostly followers of Shiva, who is generally viewed as the tutelary god of the Rajputs. Some of them whom I have met are Vallabhácháryas, and Rig-Védís. They engage in public service, merchandise, agriculture, and mendicancy.

(17.) *The Divas.*

The *Diva* Bráhmans are numerous in Bhikanér, Márwád, and especially at Náthadwára in Méwád, where they conduct the Vallabhácháryas worship of Kṛishna and (with the Maharájas so-called) glory in the gifts and endowments which are presented to the Hindu god of lust. It is much to be regretted that the keen (though indulgent) eye of Colonel Tod did not penetrate the iniquitous system of this shrine.‡

(18-23.) *The Sikávadas*, the *Chamataválas*, (from Bharatpur?) the *Márus*, the *Shrívantas*, the *A'bhíras*, the *Bharatánás*.

These Bráhmans are found principally in Western Rajputáná and especially the Jayapur territories. I have not been able to learn anything respecting them, except in the case of the A'bhíras elsewhere noticed, but the fact now mentioned.

(24.) *The Sanávadas.*

The Sanávadas are pretty numerous in the same and other districts of Rajputáná. The place of their original consociation is unknown. Perhaps they are the same as the *Sanádhyas*, or *Sanoḍhyas* of other districts.

* Rajasthán, vol. i. p. 119.

† See before, under Gauḍa Bráhmans.

‡ See his romantic description of it and its incidents, in his first volume, pp. 521, 662.

(25.) *The Vágaḍís.*

The *Vágaḍí*, or *Bágaḍí* Bráhmans are of ancient date, and are the priests of the Vágaḍís and the wild tribe of the Mínas.* They have a very low standing in the Bráhmanhood. They will be afterwards mentioned in connexion with Central India.

(26-28.) *The Mewáḍas.*

Of these there are three divisions, already mentioned in connexion with Gujarát: the *Trivádí Mévádís* (sometimes called Joshís);† *Bhaṭṭa Mevádís*, and the *Vava* or Chorásí *Mévádís*. They were all originally consociated in the province of Méwáḍ, in which many of them are now cultivators, public servants, priests and mendicants.

(25.) *The Rájgurus or Rájgors.*

The *Rájgurus*, or as they are more commonly called the *Rajgors*, are not confined to Rajputáná, but are found wherever the Rajputs are scattered. In the State of Jodhpur they have the proprietory of no fewer than 300 villages, which have in different reigns been allotted to them. This fact I learned at one of these villages named Porárá, almost the whole population of which consisted of Rájgurs and the members of their families. In other States, too, they have large possessions. They call themselves, as I have found in Rajputáná, *Brihat* (Brishtha), or Broken Bráhmans. They say they fell into their present position from having officiated among the Rajput princes and chiefs after these professed Kshatriyas had departed from the *áchára* (or line of life) prescribed to them in the Hindu law-books. By the regular Bráhmanhood they are despised; but they have great influence wherever they are found, as family priests, astrologers, securities for life and property, collectors of debts, and substitutes in moral responsibility (!) for the sins of their clients. Their connection with Rájput infanticide was long of an appalling character.‡ They are the priests of the *Chárans*, about to be mentioned, and give much literary assistance to the Jainas. Some of them are good practical readers of Sanskrit, though they have devoted comparatively little attention to its grammar. The most learned individual of their number with

* Irvine's Topography of Ajmere, p. 21.

† See above, p. 104.

‡ See author's work on Infanticide, pp. 57, 66, 70, 327.

whom I have met (who was introduced to me by Dr. Bháu Dájí) has a most extensive acquaintance with the Jaina literature. He mentioned to me that they have a great many subdivisions among themselves, as the *Shévada*, *Méta*, *Gundécha*, *Shíya*, *Chávindya*, *Pancha-Lada*, etc. It is rather remarkable that Col. Tod should have taken but little notice of the Rájgurs in his nearly exhaustive work on Rajputáná. In many respects they resemble the Bháts and Chárans, the Bards of Rajputáná, whom I shall now notice, though they do not themselves distinctly claim descent from the Bráhmans, though they largely share in the honours accorded to a priesthood esteemed absolutely sacred.

(30.) *The Bháṭs, Bháṭṭas, or Bhárats.*

These names seem to be etymologically the equivalents of the Sanskrit *Bhata* or *Bhaṭṭa*, popularly formed from *Bhartṛi*, a nourisher or protector, and figuratively applied to mendicant and learned Bráhmans. Wherever Rajputs are settled, however, they are used to designate a class of eulogistic bards, genealogists, and chroniclers, very abundant among those reputed descendants of the ancient Kshatriyas. Their name and occupation suggest the Latin *vates*. Their engagements are partly the same as those of the *Sútas* and *Bandíjanas* of the Sanskrit books.* It is possible that they may have been originally Bráhmans cleaving to the Rajputs like the Rájgurs, though of an earlier confederation, or perhaps the irregular descendants of Rajputs themselves; for in physiognomy they seem to be of the Aryan type, and claim and receive civil and religious honour of a very extravagant character. "The Bháts or Ráos," says Sir John Malcolm, "seldom sacrifice themselves; but as chroniclers or bards, they share power, and sometimes office with the Chárans.† Among the Bhílálás and lower tribes they enjoy great and exclusive influence; they give praise and fame in their songs to those who are liberal to them, while they visit those who neglect or injure them, with satires, in which they usually reproach them with spurious birth and inherent meanness. Sometimes the Bhát, if very seriously offended, fixes the figure of

* See vol. i. pp. 57, 65, 66, 127, etc.

† "According to the fable of their origin," says Sir John, "Mahádeva first created Bháts to attend his lion and bull; but these could not prevent the former killing the latter, which was a source of infinite vexation and trouble, as it compelled Mahádéva to create new ones. He therefore formed the Chárun." Central India, vol. ii. p. 132.

the person he desires to degrade on a long pole, and appends to it a slipper as a mark of disgrace. In such cases the song of the Bhát records the infamy of the object of his revenge. This image usually travels the country, till the party or his friends purchase the cessation of the ridicule and curses thus entailed. It is not deemed in these countries in the power of the prince, much less any other person, to stop a Bhát, or even punish him for such a proceeding: he is protected by the superstitious and religious awe, which, when general among a people, controls even despotism."* They hold that their own lives are sacred, and by the people in general it is believed that this is the case. Their extravagant demands for *dána*, or largesses, on the occasion of Rajput marriages (as well as those of the Chárans) were among the most powerful inducements to infanticide in Káthiawád. It was proposed by some philanthropists to put an authoritative limit on these demands. This proposal was very properly condemned by Major, now Major-General, Sir G. LeGrand Jacob. "I doubt the expediency," he wrote, "of introducing any such rule under British sanction.... We might slightly diminish present mischief by fixing a standard, but the doing so would only give perpetuity to an evil that the hand of time is gently eradicating." These views were approved by the Bombay Government.† The Bháts in Rajputáná frequently act as conveyors of goods, and drovers of cattle for hire, trusting to the reputed sacredness of their persons for the safety of their charge, and to their escape (to a certain extent at least) of toll and fiscal duties. But who shall protect one band of Bháts from another? A curious case of an onset between two of their *tandas*, or caravans, is recorded by Colonel Tod.‡ He also mentions a voluntary sacrifice of eighty souls of their community, when seeking to enforce a claim on the Maharájá Umra of Marwád, who, on a certain occasion, had resisted their extravagant demands.§ This is the most fearful case of *trága*, or *tyága* (abandonment of life) with a view to frighten the superstitious of which we have any authentic notice in modern times. Another of the customs of the Bháts, and also of the Charans, that of *dharaná* or extortion, is practised by their sitting for hours, and days if necessary, for the

* Malcolm's Central India, vol. ii. pp. 37-8.

† Author's Infanticide in Western India, p. 250.

‡ Rájasthán, vol. i. p. 702.

§ Ib.

enforcement of the payment of debts and other claims of themselves and clients.

(27.) *The Cháranas.*

The Cháranas are commonly supposed to get their name from the feeding and rearing of cattle. It is possible, however, that they may be the *debris* of some of the ancient Bráhmanical *Cháranas*.* The most interesting notices which we have of them are probably those from the pen of Sir John Malcolm. "They are divided," he says, "into two tribes, the Kachilí, who are merchants, and the Máru who are bards.† These again branch out into one hundred and twenty other tribes, many of whom are the descendants [in the female line] of Bráhmans and Rajputs. The Káchilí and Máru Chárans do not intermarry; but the latter intermarry with Rajputs." "The Bráhman priests, who were the religious guides of the Rajputs while they remained on the banks of the Ganges, do not appear to have followed them, in any numbers, to their remote habitations on the verge of India. Beings were therefore wanted, on whose sanctity weak and superstitious minds could repose, who had, or pretended to have, knowledge; whose faith was trusted, and who would constitute a link between men who could not confide in each other. Such the Chárans soon became, and the usages they adopted give a singular picture of the society which they may be said in a great degree spiritually and morally to govern. The Chárans must understand the rites of worship, particularly those of Shiva and *Párvatí*, the favourite deities of the Rajputs. They are taught to read and write, and the class who traffic (generally in camels and horses) are shrewd men of business; while the Máru Chárans apply their skill to the genealogy of tribes, and to the recital of numerous legends (usually in verse), celebrating the praises of former heroes, which it is their duty to chant, to gratify the pride and rouse the emulation of their descendants. The Chárán's chief power is derived from an impression, that it is certain ruin and destruction to shed his blood, or that of any of his family, or to be the cause of its being shed. They obtain a high rank in society, and a certain livelihood, from this superstitious belief which they are educated to inculcate, and which they teach their children to consider as their chief object in life to maintain. A Chárán becomes the safeguard of travellers and the security for merchants; and his bond

* See above p. 9 et seq.

† Besides these two classes of Chárans there is another in Kachh, called Tumár. Infanticide in Western India, by the author, p. 338.

is often preferred among the Rajputs, when rents and property are concerned, to that of the wealthiest bankers. When he trades himself, he alone is trusted and trusts among the community to which he belongs. The Chárun who accompanies travellers likely to be attacked by Rajput robbers, when he sees the latter approach, warns them off by holding a dagger in his hand; and if they do not attend to him, he stabs himself in a place that is not mortal, and taking the blood from the wound, throws it at the assailants with imprecations of future woe and ruin. If this has not the desired effect, the wounds are repeated; and in extreme cases one of the Chárun's relations, commonly a female child or an old woman, is made a sacrifice. The same process is adopted to enforce the payment of a debt to himself or a claim for which he has become security. It is not unusual, as the next step, to slay himself; and the catastrophe has been known to close in the voluntary death of his wives and children. The females of the Chárans are distinct from all the other population, both in dress and manners. They often reside in separate villages, and the traveller is surprised to see them come out in their long robes, and attend him for some space, chanting his welcome to their abode. The Chárans are not only treated by the Rajputs with great respect (the highest rulers of that race rising when one of this class enters or leaves an assembly), but they have more substantial marks of regard. When they engage in trade, lighter duties are collected from them than others. They receive at all feasts and marriages presents that are only limited by the ability of the parties. The evil consequences of a Chárun being driven to undergo a violent death, can be alone averted by grants of lands and costly gifts to surviving relations; and the Rajput chief, whose guilt is recorded (for all these sacrifices are subjects of rude poems) as the cause of such sacred blood being shed, is fortunate when he can by any means have his repentance and generosity made part of the legend."*

From an intelligent and educated Chárani (female Chárun) from Jámanagar, I have received, as this sheet is passing through the press, the following reliable information. "The Chárans of Rajputáná, Káthiáwád, Málwá, etc. are composed of three castes which may all eat together—the *Pradíya*, the *Tumbéla*, and the *Sudará*. The Pradíyas give their daughters only to their own caste, but receive daughters also from the other castes. The two other castes give

* Malcolm's Central India, vol. ii. p. 133, et. seq.

their daughters freely to the Pradiyas, but not to one another. The favourite divinity of them all is Dévi, the consort of Shiva.

In the course of my own missionary journeys, I have frequently come in contact both with Chárans and Bháts, and have had a good deal of conversation with them, confirming the views taken of them by Colonel Walker,* Sir John Malcolm, and Col. Tod, to whom we are indebted for the fullest notices of them. The first reference to them which I find in my journals is under the date, of Bábará (in Kathiáwád) Feb. 10, 1835 :—

"When we asked the chief some questions about his family, he called forward his Chárán or domestic bard, who repeated a poem, in which the deeds of his forefathers were most extravagantly extolled, and their various genealogies recorded. The bards are a *sine qua non* in all the establishments of the chiefs in this part of the world. Sometimes they are Bháts, sometimes Chárans. They have almost unbounded influence over those who retain them, and in a worldly point of view they are well provided for. They are ready to disfigure and dismember themselves, and even to take their own lives when their wishes are opposed. They seem to be more regarded than the Bráhmans." Subsequent visits to the same province led me to notice the mitigation of their pretensions and influence as far as founded on superstition and fear. Some years ago I was introduced by my friend Dr. Glasgow, to two or three of them in a village near Rájkot, who had embraced Christianity. On visiting Jodhpur (in February 1860) I found that Capt. Nixon, the Political Agent at the capital of Márwád, was investigating, in the neighbourhood, a case of *trága*, in which a Chárán had killed his mother, in a local quarrel, to bring her blood upon an opposing party. The inquiry which he was conducting was agreeable to the engagements of H. H. the Mahárájá of that province, who, with the Rajput princes in general, has come under obligations to the British Government to suppress trága and all other forms of Hindu suicide. While I was at Jodhpur at the time mentioned above, I had much interesting conversation with the most learned Bráhman of the Darbár, Prabhulál Joshí, who

* In his Reports on Kathiáwád and Papers on Infanticide.

showed that he had a great deal of Vêdic and philological knowledge, and the most learned Chárap, also of the court, Bhárata Dâna, who seemed to have mastered the whole of the legendry of the Mahábhárata, as well as that of the local chronicles of the Rajputs. It is much to be regretted that no systematic attempt has yet been made to collect and publish the bardic poems of Rajputáná, which in a historical, if not in a literary, point of view have great interest, as well shown by Col. Tod and Mr. Kinloch Forbes.

The latter gentleman thus writes of the Bardic Chronicles :—

"Of the poetic value of the bardic chronicles we have in some degree enabled our reader to form his own estimate. Perhaps it may be thought of them (as Johnson thought of the so-called 'Poems of Ossian') that 'nothing is more easy than to write enough in that style if once you begin.' Where poets form an hereditary profession, the character of the poetry can scarcely be secure from this criticism. Their exaggerations are awkwardly great, and all *their little* fishes are apt to speak like great whales, their descriptions and their similes have so little variety that they might almost be stereotyped. Still it must, we think, be admitted that there is often in the bardic sketches much of spirit and of effective, however rude, colour and drawing. Their historical value may be accurately measured by a rule with which the biographer of the 'Queens of England' furnishes us: 'No one,' says Miss Strickland, 'who studies history, ought to despise tradition, for we shall find that tradition is, on the whole, accurate as to fact, but wholly defective and regardless of chronology.' The bardic accounts, where they are written, and are *intelligible without oral explanation*, may rank with the contemporaneous ballad poetry of other nations: where unwritten, they approximate to common oral tradition. The written genealogies, where they do not ascend to fabulous periods, are doubtless correct in the main. In matters of less strictness, even the bards themselves, though they admit a certain laxity, assert their material accuracy. The following is their canon :—

> "'Without fiction there will be a want of flavour,
> But too much fiction is the house of sorrow.
> Fiction should be used in that degree,
> That salt is used to flavour flour.'

"And in another couplet they assert that,—

> "'As a large belly shows comfort to exist,
> As rivers show that brooks exist,
> As rain shows that heat has existed,
> So songs show that events have happened.'

"There is one subject, at least, upon which bardic testimony cannot be impugned—the subject, we mean, of manners and customs; and without contending for what is extravagant, we may remark that the bards, even if by an

operation the very reverse of that which is performed by amber, have enshrined in the rude casket of their traditions much of that for which history is more especially valuable. . . . . The bardic song, with all its virtues and its vices, its modicum of truth and its far larger mass of worthlessness, is now nearly silent, and can never revive; the swords which it celebrated are broken or rusted, the race by whose deeds it was inspired is fast passing away. Perhaps it may be the fate of even these poor unworthy pages to call attention, for really the last time, to the verse which has been, for so many centuries, alike a solace in peace and stimulant in danger to the sons of the Kshatrís."*

This estimate is as correct as it is happily expressed. It may be coupled with the following notice by Mr. Forbes of the peregrinations of the bards among the minor chiefs of Gujarát and Káthiáwád, applicable also to those in Rajputáná and Central India:—

"When the rainy season closes, and travelling becomes practicable, the bard sets off on his yearly tour from his residence in the 'Bhátawára' of some city or town. One by one he visits each of the Rajput chiefs who are his patrons, and from whom he has received portions of land, or annual grants of money, timing his arrival, if possible, to suit occasions of marriage or other domestic festival. After he has received the usual courtesies, he produces the 'Wahí,' a book written in his own crabbed hieroglyphics, or in those of his fathers, which contains the descent of the house, if the chief be the Tilávat or head of the family, from the founder of the tribe; if he be a 'Phatáyo,' or cadet, from the immediate ancestor of the branch, interspersed with many a verse or ballad, the 'dark sayings' contained in which are chanted forth in musical cadence to a delighted audience, and are then orally interpreted by the bard, with many an illustrative anecdote or tale. The Wahí is not, however, merely a source for the gratification of family pride, or even of love of song; it is also a record of authority by which questions of consanguinity are determined when marriage is on the *tapis*, and disputes relating to the division of ancestral property are decided, intricate as these last necessarily are from the practice of polygamy, and the rule that all the sons of a family are entitled to a share. It is the duty of a bard at each periodical visit to register the births, marriages, and deaths which have taken place in the family since his last circuit, as well as to chronicle all the other events worthy of remark which have occurred to affect the fortunes of his patron; nor have we ever heard even a doubt suggested regarding the accurate, much less the honest, fulfilment of this duty by the bard."†

This may well illustrate the interest of many of the documents in the possession of the bards, especially those connected with later times. Many of the reputed ancient genealogies in their possession are not trustworthy; but, by their comparison, historical facts may be elicited. It is to the credit of the bards that, on proper acknowledgment being made, they are generally willing to furnish copies of their manuscripts to worthy desiderants; copies of the older and more extended poems, as those of Chanda, should be procured from different provinces for the purpose of collation for a standard text.

* Rásmálá, vol. ii., pp. 265-66. † Rásmálá, vol. ii., pp. 263-64.

In concluding our notice of the Bráhmans of Rajputáná, the following testimony of Colonel Tod, the warm and generous friend of all its provinces, is worthy of particular attention :—"There is scarcely a State in Rajputáná in which one-fifth of the soil is not assigned for the support of the temples, their ministers, the secular Bráhmans, bards, and genealogists. But the evil was not always so extensive ; the abuse is of modern growth." "The Bráhmans, Sanyásis, and Gosains are not behind those professional flatterers, the bards ; and many a princely name would have been forgotten but for the record of the gift of land." It is to land that the avarice of those of whom he complains is principally directed. It is, however, not bounded by land. "The political influence of the Bráhmans is frequently exemplified in cases alike prejudicial to the interests of society and the personal welfare of the sovereign. The latter is often surrounded by lay Bráhmans as confidential servants, in the capacities of butler, keeper of the wardrobe, or seneschal, besides the *guru* or domestic chaplain, who to the duty of ghostly comforter sometimes adds that of astrologer and physician, in which case God help the prince."* He also accuses the Bráhmans of sometimes forging charters in their own favour, stating in illustration that "there is not a doubt that the grand charter of Náthadwára was a forgery, in which the prince's butler was bribed to aid."

Speaking of the Jayapur State, he says—"Of Bráhmans following secular as well as sacred employments, there are more in Ambér than in any other State in Rájwádá ; from which we are not to conclude that her princes were more religious than their neighbours, but, on the contrary, that they were greater sinners."

* Rájasthán, vol. i., pp. 507-514.

In all this there is much truth, while no doubt considerable benefit often arises from the secularization of the Bráhmans, who are often the only parties in particular provinces who are capable of conducting public affairs. A distinct attempt should everywhere be made, by education and instruction, for the amelioration of their circumstances. No monopoly of business should be allowed to remain in their hands, while no work for which they are better qualified than others should be withheld from them simply because they are Bráhmans. Their capacity for thought, and for labour requiring thought, cannot be doubted, but their moral character in individual cases should always be inquired into.

6.—*Central India Bráhmans.*

The following general account of the Bráhmans of Central India* is from the pen of Sir John Malcolm:—"Besides the various tribes of Bráhmans from the Dakhan [particularly those of the Maháráshṭra], there are no less than eighty-four† sects in Central India; but almost all these trace, or pretend to trace, the emigration of their ancestors, and that at no distant period, from neighbouring countries. The six sects, or Chanátí tribe of Bráhmans,‡ alone claim the province of Málwá as their native country, and even they refer back to a period of twenty or thirty generations, when their ancestors came into it; but still they have a pride in being termed Málwá Bráhmans, which to the rest would be a reproach.

* In this notice, by 'Central India' is to be understood the districts lying to the south of Rajputáná and the north of the Sátpuḍa range of mountains.

† That is simply a large number.

‡ This is a consociation of six castes of Bráhmans.

The Gujarát Bráhmans are very numerous; some of these are employed in the offices of religion, while others trade, and gain a respectable livelihood as writers and accountants. Many of the Márwár or Jodhpur Bráhmans are also traders; but the great mass from that country, as well as from Udayapur, are labourers and cultivators, forming, indeed, a very considerable proportion of the most industrious husbandmen of Central India. The Hindustán Bráhmans are not so numerous, and a considerable proportion of them are concerned in trade. Those from Oude (classed with the natives from Behar, and known by the general name of Purabís, or Eastern Bráhmans) are almost all soldiers, and seldom, if ever, settle in this country. A few of the military Bráhmans of the above tribes, and of those from Benares and Kanoj, are supported by the charity of the Maráṭhá princes and chiefs, while many have found employment as servants of the rich Southern (Drávida) Bráhmans; and the latter, though they will neither eat nor intermarry with these sects, have studied their convenience by coming to the conclusion that they are not defiled by the lowest Purabís giving them water, washing their clothes, and performing other menial offices.

"All the Bráhmans of Central India, excepting the Southern, are classed by the conquerors under the general head of Rángadí, or rustic. They are in general a quiet, submissive race, with the exception of the Purabí or Eastern Bráhmans, who, coming from Oude and Behar, filled the ranks of the insubordinate corps of regular infantry which for so many years domineered over this country, and treated its inhabitants with such insolence and rapacity, as to render them equally dreaded and hated as the Paṭháns.

"The Bundelakhand Bráhmans, and some of the lower orders from Kanoj, who come annually to Central India, will be noticed among the classes to whose level and association their impure habits and crimes have degraded them.

"There is, perhaps, no part of India [if we except Gujarát] where the tribes of Bráhmans are so various, and their numbers so great, as in Central India; but there is certainly none where there are so few of them either wealthy, learned, or where there is less attention paid to the religious rites of the Hindú faith, or to its priests, by the rest of the population."*

These statements, both as far as my own observations in Central India, and enquiries respecting it, are concerned, appear to me to be very correct. I have found only the following classes of Bráhmans originally consociated within its boundaries:—

(1) *The Málavís.*

The *Málaví Bráhmans* are the proper Bráhmans of the province of *Málwá* and the adjoining country. They principally belong to the Mádhyandina Shákhá. They are found not only in their own special habitat, but in smaller numbers in the Nágpur and Berar territories. Those of them who have been long settled in provinces exterior to Málwá, as in Gujarát, are isolated in caste from their main body. Their áchára is not approved of by the Maráṭhá Bráhmans. They are often shopkeepers and cultivators.

(2) *The Nárbadís or Nemádís.*

The *Nárbadís* or *Nemádí Bráhmans* are the Bráhmans of the country lying on the banks of the Narbadá or Narmadá river, between the Vindhya and Sátpuḍa ranges. Those of them with whom I have conversed are Yajur-védis, but of which recension of the Yajur-véda they could not tell me. They often wander, into the provinces contiguous to their own, as mendicants. Their language is intermediate between the Gujaráti, the Málaví, and the Maráṭhí.

* Central India, vol. ii., pp. 122-24.

(3) *The Rángadís.*

While it is a fact, as mentioned above by Sir John Malcolm, that the Maráṭhás apply the term *Rángadí* to all the established Bráhmans of Central India, there is a consociation to whom the designation belongs by way of distinction. It is that which is found in the mountain and hilly tracts to the west. Its members officiate particularly at marriages among the Bhíls and other wild tribes there located. They correspond with the *Vágadí* or *Bágadí* Bráhmans, who are found among the same tribes, as in Rajputáná among the Mínas.

(4) *The Bágadís.*

These Bráhmans have got their name from their ministering to the cultivating, warlike, and thievish caste of Bágadís. They are not held in repute among the general Bráhmanhood of any part of India.

On one occasion I asked a Bráhman to furnish me with a list of the most common castes of Bráhmans found in Málwá; he complied with my request by giving me the following brief list:—The *Shrí-Gauḍ*, *Gurjar-Gauḍa* of two distinctions, *Baḍi-Samájaválé* (those of the great association, perhaps the *Chanáṭí*), the *Chhoṭṭí Samájaválé*, *Parikha*, *Daimá*, *Khanḍélvála*, *Audíchya*, *Audumbar*, *Palliválá*, *Dashora*, *Bavisha*, *Chauvisha*, and *Jujotya*. These we have already noticed in connection with other provinces (Kanyakubjas, said to be named from Jijanta Singh, who befriended them). Respecting the Bráhmans at the "sacred" and classical tírtha of Central India, Ujjayin, Lieutenant Edward Conolly thus writes in his animated and interesting account of his visit to that locality :—

"The Bráhmans of large towns are proverbially avarícious and quarrelsome. Those of Ujjayin, being perhaps worse than elsewhere, are consequently held in little esteem. I gave a rupee to one of the attendants at Bhairava's temple; hardly had we crossed the threshold before the usual wrangling commenced. Am I not so-and-so? "Am not I a Bráhman?' shouted one voice. 'You may be a Bráhman, or any-

thing else,' was the retort, 'but we'll share the money for all that.' Lamenting to a Kanoj pandit at my side the degradation of his sect, he explained that nearly all the Bráhmans of Málwá are of the Gujaráti classes, which are looked down upon by those of Hindústán, and are notorious for their rapacity and avarice: he assured me that, in the larger temples, not one even of his own class could escape their extortions, for that they would not let a visitor quit the shrine without his leaving what they chose to consider a donation proportioned to his means: but perhaps, added he, they are not so much in fault as the people amongst whom they dwell—*Jaisá desh, taisá bésh.* Pilgrims, on arriving at Ujjayin, hire guides to go with them the rounds of the holy places. These cicerones (Audichya Bráhmans*) sit at the ghâts expecting their prey. They require from any Bráhman or respectable person whom they have escorted, a certificate to that effect, in which they are very particular in inserting the name, family, habitation, &c., of the visitor. He who can show the greatest and most respectable budget of these documents takes a sort of lead amongst his fellows, *hæc dignitas, hæ vires.* When a well-dressed Hindú stranger approaches the ghâts, the guides press round him: 'Take me, I have read,' cries one; 'I have been here for thirty years, and know every corner,' pleads another; while a third holds aloft a dirty piece of paper, and shouts in his ear, 'I escorted Shástrí so-and-so—here's his certificate.' These pious men then push,† bawl, and abuse, while the puzzled visitor, alarmed at the hubbub, with difficulty extricates himself from their clutches, and must wonder in silence at this first specimen of the holiness of Ujjayin."‡

This experience is probably consistent with that of every visitor of any of the celebrated Hindú tírthas of India; but it must be remembered that they are mendi-

* "These are the more numerous; but poor Bráhmans of other Gujarátí classes are found, as the Nágár, Audambar, &c. Maháráshtra Bráhmans also may be met with; my guide was of this ját, a very ignorant old man (I chose him for his wrinkles) who could do nothing but mutter mantras, and, when asked a question, kept his teeth closed and shook his head."

† "As long as there is no gold or silver before them (says Lucian of some similar hypocrites), they are very good friends; but show them a single farthing, and the peace is broken immediately; there is no longer any order or agreement amongst them; they are just like the dogs; throw but a bone, they all sally out, bite one another, and bark at him that carries it off."—Franklin's Translation.

‡ Journ., As. Soc. of Bengal, 1837, pp. 821-22.

cant Bráhmans who at such places principally present themselves to view. Yet it can easily be supposed that great changes have come over the priesthood of these provinces since the days of Vikramáditya, and the Rájá Bhoja so famous as a patron of literature. Even a worse charge than mendicancy, however, is to be preferred against the Bráhmans of Central India. Speaking of the wondrous professional *bands* of that part of the country, Sir John Malcolm says—"The Thags are composed of all castes; Muhammadans even are admitted: but the great majority are Hindús; and, among these, the Bráhmans, chiefly of the Bundelakhand tribes, are in the greatest numbers, and generally direct the operations of the different bands." The Thags have been well-nigh extirpated by the British Government; but not a few of the Bráhmans of Central India are still understood to be dexterous thieves and robbers. As, with few exceptions, particularly among the Bráhmans of the Mahárâshtra, the Bráhmans of this part of India belong to the Panchagauḍa, they freely use animal food. Some of them, indeed, did not refuse to act as cooks to the British soldiers engaged in suppressing the Mutiny of 1857.*

7.—*The Maithila Bráhmans.*

The Maithila Bráhmans derive their designation from Mithila, an ancient division of India, the king of which was Janaka, the father of Sítá, the wife of Ráma, the hero of the Rámáyaṇa. It comprehended a great portion of the modern districts of Tirhút (olim, Tirabhukti, 'bank boundary'), Sáran and Púrniya, and also

* This fact was first brought to my notice by an able medical officer of the Bombay Army, Dr. Lumsdaine.

part of the adjacent tracts of Népál.* Of the language of this province Colebrooke thus writes :—"*Maithila*, or *Tirhutíya*, is the language used in Mithila, that is, in the Sirkár of Tirhút, and in some adjoining districts, limited however by the rivers Kushí (Kaushikí) and Gaṇdak (*Gaṇdakí*), and by the mountains of Népál. It has great affinity with the Bengálí ; and the character in which it is written differs little from that which is employed throughout Bengal. In Tirhút, too, the learned write Sanskṛit in the Tirhútíya character, and pronounce after their own inelegant manner. As the dialect of Mithila has no extensive use, and does not appear at any time to have been cultivated by elegant poets, it is unnecessary to notice it farther in this place."† Three Maithila dramas of considerable merit in a poetical point of view have been brought to light since Colebrooke's time. They are the Gaurí-Pariṇaya by Shivalála, the Parighaṭa-Harana by Umápati, the Prabhávatí Haraṇa by Vanághu. Another poem is valued among them, called Bihárí, by Bihárí Mishra.

Speaking of the divisions and nominal divisions of the Bengal Bráhmans (to be afterwards noticed), Mr. Colebrooke says—"In Mithilá the additions are fewer, though distinct families are more numerous : no more than three surnames are in use in that district, *Thákura*, *Mishra*, and *Ojha*, each appropriated in any families."‡ Besides these, there are the *Chaudharí*, *Ráya*, *Parihasta Khan*, and *Kumára*.

* F. Hamilton's Népál, p. 45. Hamilton's Gazetteer, vol. ii., p. 663.

† On the Sanskrit and Prákrita Languages, in As. Res., vol. vii., p. 225. On the District of Tirahút, see Report by A. Wyatt, Esq., Calcutta, 1854.

‡ As. Res., vol. v., p. 66.

There are certainly fewer distinctions recognized among the Maithilas than among any other of the great divisions of Bráhmans in India. Those mentioned to me in Bombay, Calcutta, and Benares are the following—

(1) *The Ojhás, Ujhás, or Jhás.*

This denomination is said by my informer (Sadánanda Upádhyáya) to be derived from *Upádhyáya*, the process being—(a) *Upájjhá*, (b) *Ojhá*, (c) *Jhá*. They are of the Mádhyandina and Ránaníya Shákhás of the White Yajur-véda, and are *Sháktas*, worshippers of Káli or Dévi, and other *Sháktis* or female energies of the Hindús.

(2) *The Thákuras.*

The *Thákuras* are only the superior classes of the *Mishras*, who have assumed their denomination for titular purposes.

(3) *The Mishras.*

In this division are found both Vaidik and Tántrik Bráhmans, and also the following Bhédas or distinctions :—

1. The *Chaudharis*, who get their name from their claiming the *adhikara* of the four Védas, though in point of fact only Sáma-védís and Shukla Yajur-védís are found among them.
2. *Ráyas*, who are Sáma-védís and Shukla Yajur-védís.
3. *Parihastas*, who are Sáma-védis and Shukla Yajur-védís.
4. *Khánas*, who are of the Mádhyandina Shákhá of the White Yajur-véda.
5. *Kumáras*, who are of the Sáma-véda, or of the White Yajur-véda.

(4) *The Púras.*

The *Púras* (Perfectionists?) are said to be Rig-védis. They have two sub-divisions, *Bakriyár* and *Chérviyár*, founded on the names of the male and female goat. Jogánanda Sárasvati, a Pátanjali (by birth a Maithila Bráhman), informs me that the Púras do not belong to the original Maithila Bráhmanhood, though they have been long settled in the province. This devotee, who has a very good knowledge of English and Sanskrit, says that he was forced to become a Yogi in consequence of his family refusing to receive him into caste, because of his recovery from a severe illness in connexion with which the death-ceremonies had been performed upon him.

(5) *The Shrotriyas.*

The *Shrotriyas* or *Sotís* are named from the conversancy of their ancestors with the Shruti, or traditional law. Some of them are Sáma-védis (of the Kautumbha Shákhá), and some of them are Shukla Yajur-védi Mádhyandinas. They may be of any caste of Maithila Bráhmans.

(6) *The Bhuiharas.*

These are landholders and cultivators.

The Maithila Bráhmans are scattered not only over the provinces above indicated, but are found in some of the towns of Népál, Bengal, and Central India. They were allowed to participate in the Dakshiná (or largesses) of the Péshwas of Puṇá ; and a few of them thus found their way to the Maráṭhá country. Their present customs were settled, according to Dr. F. Buchanan, at the close of the twelfth century, under the prince, Nányapadéva, Rájá of Samangaḍha, or Simrun in the Tarái, who had acquired the sovereignty of Tirahút.* Modifications are attributed to Harisingh Déva by Sadáyananda Upádhyáya. They are respected for their learning, and especially for their knowledge of the Nyáya system of philosophy. The Bráhmans of other provinces, who refuse to eat and intermarry with them, do not object to unite with them in *Adháyana*, or ceremonial reading. Some Maráṭhá Bráhmans go to Tirahút to study the Nyáya. They indulge less perhaps in animal food than the other Pancha-Gauḍa Bráhmans. Some of them consecrate the flesh they use to the goddess Kálí.

Those of the Maithila Bráhmans who are not Sháktas

* F. Buchanan's Account of Népál, pp. 45, 46. Mr. Hodgson finds that Nányapadéva founded Samangaḍha, or Simrun, A.D. 1097 (see Journ. As. Soc., vol. iv., p. 123, and Thomas's ed. of Prinsep's Tables, p. 271).

are Vaidiks and Rámavats, worshippers of Ráma, considered as an incarnation of Vishṇu, using the tilaka of the Rámanandís. The Vaidiks and Rámavats cultivate the knowledge of grammar and the Smṛitis, particularly in the compilation of Vachaspati Mishra, who is a commentator on the Nyáya. Besides him there are three other principal writers on the Indian philosophy among the Maithilas—Maṇḍana Mishra, Gangeshopádhyáya, and Pakshadhara Mitra. Many of the students of the Nyáya and Sánkhya in the Queen's College at Benares are Maithilas. It would be well in every such case, both for culture and comparison, if other branches of knowledge were combined with the study of these systems of philosophy so-called.

The classes of Maithila Bráhmans, properly so called, profess to intermarry and to eat with one another. The daughters of some families are said to be acquirable only by purchase.

8.—*The Népál Bráhmans.*

The introduction of Bráhmanism into Népál, the region of the Kirátas and other wild tribes of the Tartar or Turanian race, must have been in comparatively late times. It is probable that it was in the propagation of Buddhism that the Aryas in any considerable numbers found access to that mountainous region, though the Pándava Bhíma is said to have betaken himself to it at an earlier period, and Rájás with Sanskrit names are said to have reigned there before the Christian era* along with the Súryavansha Rájás [adjusted to B.C. 178 for their commencement]. It was not, in fact, till the beginning

* See Thomas's edition of Prinsep's Tables, pp. 268-9.

of the fourteenth century, when war arose in consequence of the desire of the Muhammadan emperor to get the daughter of the Hindu king of Chitor, or Chitaur, in Rajputáná, that, according to some authorities, the Parvatíya Hindus (or mountaineer Hindus of the neighbourhood) began to extend themselves to Népál. The Bráhmans of the Parvatíyas we should naturally expect to be Sárasvatas. Yet Dr. F. Hamilton says—"I cannot find even in Kuman, the seat of the first [Parvatíya] colonists, that there are now any other Bráhmans except those called the Bráhmans of Kuman, a colony avowedly introduced from Kanoj by Thor Chandra, who lived after the middle of the fifteenth century of the Christian era, and therefore subsequently to the colony from Chitaur. The country had previously been inhabited by Jars, Magars, and other impure and infidel tribes."* Mr. Hodgson, however, who had better and longer opportunities than Hamilton's, goes further back than this period for the introduction of Bráhmans into this part of the Himálaya Range. After remarking that the original inhabitants of this range are Turanian, he says—"From the twelfth century downwards, the tide of Musalman conquest and bigotry continued to sweep multitudes of the Bráhmans from the plains of Hindústán into the proximate hills which now compose the western territories of the kingdom of Népál. There the Bráhmans soon located themselves. They found the natives illiterate, and without faith, but fierce and proud." To their earliest converts, and also to their own offspring by mountaineer concubines, he goes on to say, "were accorded the lofty rank and honours of the Kshatriya tribe." "From these two roots mainly sprung the *Khas*, originally the name of a small clan of creedless barbarians,

* Hamilton's Népál, p. 12.

now the proud title of the Kshatriya or military order of the kingdom of Népál," "who have also got the patronymic titles of the first or Bráhmanical order." The original Khas, thus favoured by it (that order), became entirely devoted to the Bráhmanical system. "The Khas language soon become a corrupt dialect of Hindí."*

Dr. Hamilton states :—"East from the Kálí" (river), "the Bráhmans, who are of pure birth, are only few in number, there being no means for their subsistence, as they confine themselves mostly to the duties of the sacred order. They are of the Kanoj (Kanyakubja) nation, and of the sect of the Sháktas, following chiefly the doctrine of the books called Tantras. Where the chiefs who pretend to have come from Chitaur settled, many of them were men of great learning. In other parts, very few have made any sort of progress in grammar, law, or philosophy ; but they are considered as profound astrologers. Although very few have taken service either from men or in temples, they contaminate themselves by uncommon liberties in the gratification of their appetites. They are divided into these ranks that do not intermarry. The highest are called *Yajur-védi*, from the sacred book which they profess to follow, and they assume the title of *Upádhyáya*. These are the instructors (Gurus) and priests (Purohits) for Bráhmans and Rajpúts, and eat goats, sheep, and some kinds of wild fowl, but abstain from venison. The two lower orders are called *Kamiya* and *Purabí*, and act as instructors and priests for the lower orders. These not only eat the same animals as those of the highest rank, but many of them rear fowls and swine for their tables."†

* Bengal Selections, No. xxvii. † Hamilton's Népál, pp. 16, 17.

All the Bráhmans, the same intelligent author informs us, may keep widows of the same class as concubines. The offspring of such connections are called *Jansis*. They are numerous, and devote themselves to agriculture and commerce, not shrinking from any kind of drudgery, even that of carrying loads to the market. Before the assumption of the government by the Gorakhas* (supposed to have been originally of the Magar tribe), they were considered entitled to all the immunities and privileges of the sacred order. The descendants of Bráhmans by the lower tribes are called Kshatrís.†

Mr. Brian H. Hodgson, to whose observation and research connected with all that pertains to Népál we are so greatly indebted, further says—

"The proud *Khas*, the soi-disant Kshatriyas of Népál, and the Parbatíya Bráhmans, with all their pharasaical assertions of ceremonial purity, take water from the hands of Kachár Bhotiyas—men who, though they dare not kill the cow under their present Hindu rulers, greedily devour the carrion carcase left by disease—men whose whole lives are as much opposed to practical, as their whole tenets are to speculative, Hinduism."‡ Yet the spirit of caste is rampant in *Népál*, notwithstanding the fact that the Newárs, or aborigines of the valley of *Népál*, are Buddhists. The violation of caste in connexion with the intercourse of the sexes is visited by dreadful punishments by the Népál Government of Káthmándu, while some of the Western Hindús wished it to serve itself heir of their resolution to uphold Bráhmanism by the power of the sword. "When the banner

* "The original seat of the *Khas* is ordinarily said to be *Gorkhá*, because it was thence immediately that they issued seventy years ago (Mr. Hodgson writes in 1833), under the guidance of Prithví Náráyaṇa, to acquire the fame and dominion achieved by him and his successors of the *Gorkhalí* dynasty. *Gorkhá*, the town, lies about sixty miles W.N.W. of Káthmándu. *Gorkhá*, the name, is derived from the eponymous deity of the royal family, *viz.*, *Gorakshináth*, or *Gorkhanáth*, who likewise has given his name to our Gorakhpur."—Hodgson, *ut supra*, p. 145.

† Hamilton's Népál, pp. 17, 18, 26.

‡ Hodgson on the Law and Legal Practice of Népál.—Journ. R. A. S., vol. i., p. 46.

of Hinduism dropped from the hands of the Maráthás in 1817, they solemnly conjured the Népálese to take it up, and wave it proudly, till it could be again unfurled in the plains by the expulsion of the vile Feringis, and the subjection of the insolent followers of Islam."*

"Below" (that is, in the low country of India) "let man and woman commit what sin they will, there is no punishment provided, no expiatory rite enjoined. Hence Hinduism is destroyed; the customs are Muhammadan; the distinctions of caste are obliterated. Here, on the contrary, all those distinctions are religiously preserved by the public courts of justice, which punish according to caste, and never destroy the life of a *Bráhman*. If a female of the sacred order go astray, and her paramour be not a *Bráhman*, he is capitally punished; but if he be a *Bráhman*, he is degraded from his rank, and banished. If a female of the soldier tribes be seduced, the husband with his own hand kills the seducer, and cuts off the nose of the female, and expels her from his house. Then the *Bráhmana*, or soldier husband, must perform the purificatory rites enjoined, after which he is restored to his caste. *Below, the Shástras are things to talk of: here, they are acted up to.*"†

"The customary law or license which permits the injured husband in Népál to be his own avenger, is confined to the *Parbatyas*, the principal divisions of whom are the *Bráhmans*, the *Khas*, the *Magars*, and the *Gurungs*. The *Néwars*, *Murims*, *Kachar*, *Bhoteas*, *Birantis* (Kirátas), and other inhabitants of Népál, possess no such privilege. They must seek redress from the courts of justice; which, *guiding* themselves by the custom of these tribes prior to the conquest, award to the injured husband a small pecuniary compensation, which the injurer is compelled to pay. Nothing further, therefore, need at present be said of them. In regard to the *Parbatyas*, every injured husband has the option, if he please, of appealing to the courts, instead of using his own sword; but any one, save a learned *Bráhman* or a helpless boy, who should do so, would be covered with eternal disgrace. A *Bráhman* who follows his holy calling cannot consistently with usage play the avenger, but a *Bráhman* carrying arms must act like his brethren in arms. A boy, whose wife has been seduced, may employ the arm of his grown-up brother or cousin to avenge him. But if he have none such, he, as well as the learned *Bráhman*, may appeal to the prince, who, through his courts of justice, comes forward to avenge the wrong (such is the sentiment here)

* Hodgson in Journ. Roy. As. Soc., vol. i., p. 48. † Hodgson, ib., p. 49.

and to wipe out the stain with blood—death, whether by law or extra-judicially, being the doom of all adulterers with the wives of *Parbatyas*. *Bráhmans*, indeed, by a law superior to all laws, may not be done to death by sentence of a court of justice. But no one will care to question the *Parbatya* who, with his own hand, destroys an adulterer, *Bráhman* though that adulterer be. If the law be required to judge a *Bráhman* for this crime, the sentence is, to be degraded from his caste, and banished for ever, with every mark of infamy. If a Parbatya marry into a tribe such as the *Néwar*, which claims no privilege of licensed revenge, he may not, in regard to such wife, exercise the privilege. But must not a *Parbatya*, before he proceed to avenge himself, prove the fact, and the identity of the offender, in a court of justice? No! An appeal to a court would afford a warning to the delinquents to escape, and so foil him. He may pursue his revenge without a thought of the magistrate; he may watch his opportunity for years, till he can safely execute his design; and when he has, at last, found it, he may use it to the adulterer's destruction. But he may not spare the adulteress; he must cut off her nose, and drive her with ignominy from his house, her caste and station for ever gone. If the wife have notoriously sinned with many, the husband may not destroy any but the first seducer; and though the husband need prove nothing beforehand, he must be prepared with legal proof afterwards, in case the wife should deny the fact, and summon him before the courts (no other person can) for murder and mutilation. There are, indeed, some *Bráhmans* among the soldiery of Népál; and the wife of a *Bráhman* may not be mutilated. But in proportion as the station of a *Bráhmaní* is higher than that of all others, so must its prerogatives be dearer to her, and all these she must lose if she confess. She must be drawn from her home by her husband, and degraded and banished the kingdom by the State."*

From the specimens of law and practice mentioned by Mr. Hodgson, it is abundantly evident that the institutes of caste mentioned in our first volume are still of special authority in Népál. In that province, too, a considerable propagation of Bráhmanism still

* Hodgson in Journ. Roy. As. Soc., vol. i., pp. 48–51.

continues, by the intermarriage of *soi-disant* Rajpúts with the ancient tribes of its mountains and valleys. Mr. Hodgson gives the following list of the tribes or family classes of the Bráhmans of Népál :—

1 Arjal.
2 Pondyál.
3 Khanál.
4 Régni.
5 Bhattrágí.
6 Nirola.
7 Acháryá.
8 Bhaṭṭ.
9 Sapankoṭya.
10 Maháráshtra.
11 Koinrála.
12 Pakonyal.
13 Sattyal.
14 Dohál.
15 Lamsál.
16 Rimál.
17 Devakotya.
18 Parbatya Vash.
19 Parbatya.
20 Misr.
21 Davárí.
22 Koikyal.
23 Népáliya.
24 Barál.
25 Pokharyál.
26 Rupakhéti.
27 Khativára.
28 Dákhal.
29 Adhikári.
30 Doéjá.
31 Rukái.
32 Saivál.
33 Rijál.
34 Dhúngiál.
35 Loiyál.
36 Dotiyál.
37 Khandyál.
38 Katyál.
39 Danjál.
40 Singyál.
41 Bikrál.
42 Ukniyál.
43 Bhaṭṭvál.
44 Gajniyál.
45 Chavala Gáí.
46 Vasta Gáí.
47 Banjára.
48 Daji.
49 Sotí.
50 Ostí.
51 Utkulí.
52 Kandaria.
53 Ghartmél.
54 Ghartyál.
55 Nivipánya.
56 Temrakotí.
57 Uphaltopí.
58 Párijai Kavala.
59 Homya Gáí.
60 Champa Gáí.
61 Gúra Gáí.
62 Subérí.
63 Paṇḍit.
64 Teva Pánya.
65 Timíl Sina.
66 Kaphalya.
67 Gaithaula.
68 Gairaha Piplí.
69 Ghimirya.
70 Simkhárá.
71 Phunvál.
72 Chamkasainí.
73 Púrasainí.
74 Dhurárí.
75 Bhurtyál.
76 Panéru.
77 Loityal.
78 Sidhyál.
79 Barál.
80 Gotanya.
81 Ghorasainé.
82 Risyál.
83 Chélisya.
84 Dhongána.
85 Bharárí.
86 Bagalya.
87 Dulál.
88 Parajulí.
89 Bajgáí.
90 Satola.
91 Ghurcholí.
92 Kelatoní.
93 Gilal.
94 Lahoní.
95 Muthbarí.*

* Hodgson's Papers on the Colonization, Commerce, Geography, &c., of the Himálaya Mountains and Népál (Beng. Sel., No. xxvii., p. 147).

We are not informed as to the relationship which these classes of Bráhmans bear to one another. But, judging from the names as they stand, I should say that they are not likely to be of a very intimate character. Yet, like most of the hill Bráhmans, they have probably lost all distinctive knowledge of their Shákhás. They are not so much addicted to arms as the Bráhmans of the plains.

9.—*The Bengálí Bráhmans.*

The Bengálí language we have already noticed in connection with the Gauda Bráhmans,* though it is used but by very few of that priestly consociation. The *Bengálí Bráhmans* are those of the province of Bengal, the *Vanga* or *Banga* of the Sanskrit books properly so called. The principal printed notices which we have of them are furnished by Colebrooke, Dr. Buchanan, Hamilton, Ward, the *Calcutta Review*, and the *Gazette of India*. All the accounts given of them—founded, however, on a not very trustworthy tradition—represent the body of them as introduced into their present locality in comparatively late times.

"The Bráhmans of Bengal," says Colebrooke, "are descended from five priests, invited from Kányakubja, by Adishúra, king of Gauda, who is said to have reigned about three hundred years before Christ.† These were

* See above, pages 159-166.

† The chronological adjustments which have taken place since the time of Colebrooke, very considerably modernize the time of Adishúra. Bábu Rájendralála Mitra, in his notes on the Séna Rájás of Bengal as commemorated in an inscription from Rájashálí, deciphered and translated by C. T. Metcalfe, Esq., C.S., makes the following remarks:—"This arrangement brings the time of Víra Séna [A.D. 994], probably the first of the family who settled in Bengal, very near the

Bhatta Náráyana of the family of *Shandila*, a son of *Kashyapa;* Daksha, also a descendant of *Kashyapa;* Védagaura, of the family of *Vatsa;** Chandra, of the family of Sávarna, a son of Kashyapa;† and Shrí Harsha, a descendant of Bhavadvája.

"From these ancestors have branched no fewer than a hundred and fifty-six families, of which the precedence was fixed by Ballála Séna, who reigned in the twelfth century of the Christian era.‡ One hundred of these families are settled in *Váréndra*, and fifty-six in Rádhá,

time which I have assigned to Adishúra in my paper on Mahendrapála, and it would not be too much to assume that Víra was the immediate successor of Adishúra. . . . The author of the Káyastha Kaustubha places the advent of the Kanauj Bráhmans in Bengal in the year 380 Bengalí or 892 A.D., which would place Adishúra in the midst of the Pálas [the preceding dynasty], and be altogether inconsistent with the five original Bráhmans and Káyasthas of Bengal. My date of Adishúra is founded upon the genealogical tables of the Káyasthas as now current in this country. These tables give twenty-seven generations from the time of Adishúra, and, at three generations to a century, the time of that prince is carried to 964 of the Christian era." He goes on to say, what is very probable—"Víra Séna *may* be taken to be the same with Adishúra," the word *shúra* being a synonym of *Víra*, 'a hero,' the *ádi* being indicative of the initial position occupied by Víra in the genealogy of the dynasty.—Journal of the Bengal Asiatic Society, 1865, pp. 139-40. The only difficulty I see in the case consists in the statement of the *Ayiní Akbári* that Adsur (Adishúra) belonged to a distinct dynasty of eleven Kait (Káyastha) princes who reigned 714 years.—See Prinsep's Tables (edition of Thomas), vol. ii., p. 271.

* I have altered the punctuation here.

† The *ávarnas* were of the *Yaskas*, belonging to the Bhrigas. By 'families' here are meant '*gotras*.'

‡ The date of Ballála Séna is given on satisfactory grounds at A.D. 1066, by Bábu Rajendrálala Mitra.—Journal of the Bengal Asiatic Society, 1865, p. 126.

or Northern Bengal. They are now dispersed throughout Bengal, but retain the family distinctions fixed by Ballála Séna. They are denominated from the families to which their five progenitors belonged, and are still considered *Kányakubja Bráhmans*.

"At the period when these priests were invited by the king of Gauḍa, some *Sárasvata Bráhmans* and a few Vaidikas resided in Bengal; but five (?) families of Vaidikas are extant, and are admitted to intermarry with the Bráhmans of the Rádhá."*

But of the different classes of Bráhmans now in Bengal properly so called, it is expedient to give a particular notice:—

(1.) *The Rádhá Kulína Bráhmans.*

The *Kulína Bráhmans* or *Svabháva Kulínas* are Bráhmans of (*kula*) a family first said to have been recognized as such by Ballála Séna, because of their having the following nine distinctions:—Observance of Bráhmanical *achárá*, meekness, learning, good report, a disposition to visit holy places, devoutness, observance of marriage among equals only,† asceticism, liberality. Those who belong to this class, are *Kevala Kulínas*, or *Kulínas* of *Svabháva*, or natural disposition—absolute Kulínas. These Bráhmans, "it is said, usually marry two wives—one out of their own class, and one out of the class of the Shrotiyas; and they take a consideration from the bride [that is, from her relatives] on the occasion of all intermarriages amongst themselves, except in cases where there is an exchange of daughters."‡

As a rule, they live with their wives in their own houses. They have often Brahmahotra lands, rent free. Some of them who have learned English are employed as clerks, teachers, and subordinate judges, &c. Among their best-educated men at present are Jagánand Mukerjea, Pleader of the Calcutta High Court; Paramananda Mukerjea, Inspector of Schools; and Vishnulleandra Bánárjí, Munsif.

* Asiatic Researches, vol. v., pp. 64, 65.

† Ward makes this to be, "to possess a dislike to receive gifts from the impure."—Ward on the History, &c., of the Hindus, vol. i., p. 79.

‡ See Report from C. Hobson, 819, *Gazette of India*, March 30th, 1867.

(2.) *The Bhanga Kulínas.*

The *Bhanga Kulínas* are Bráhmans who have "fallen" (as their name implies) into a lower state than the absolute Kulínas, from their not having married among their equals. They have among themselves the following sub-divisions:—The *Svakrita* ('self-made') *Bhanga Kulínas* or the *Ekapurusha Bhanga*, the *Svakrita Bhanga-putra*, the *Tripurusha Bhanga*, the *Chaturthapurusha Bhanga*, the *Panchapurusha Bhanga*, the *Shashtapurusha Bhanga*, the *Saptami-purusha Bhanga* or *Baushaja* or *Vaushaja*.

Pandit Táránátha Tarkaváchaspati says that the marriage with the Shrotriyas is first effected.

The chief *prakáras* (or distinctions) of the Kulínas, which altogether are 36 in number, are—

1. The Phulé, who are found near Shántipur.
2. The Khaḍadaha.
3. The Vallabhí.
4. The Sarvánandí.
5. The Paṇḍitaratní.*

All these try to marry in their own *mélás* or consociations. If one of the Phulé marry a daughter of any other *mélá*, he is considered degraded.

It is a curious fact that Ballála Séna, whose arrangements with the Bráhmans have continued so long in force, belonged to the Vaidya or physician caste, though he is said to have married a daughter of the Kanojya Rájá. He was probably guided in framing them by members of the priestly order. The work in which they are recorded is called *Mishra*. To it have been added the genealogies of the Kulínas to the present time.

(3.) *The Vaushaja.*

The *Vaushaja* are thus spoken of—"In the fifth generation after the first act by which a Kulína of the first class has fallen into the second class, *i.e.*, has become a Bhanga Kulína, he falls into the third class (the Baushaj)."† And so in other cases of progression to a lower depth. Most of the Ghaṭṭakas, or registrars of Kulína

* A Bráhmani concubine of Ballála Séna is said to have had a son who was a good paṇḍit. Ballála Sena made him the founder of this Méla, now of 800 families.

† C. Hobhouse in *Gazette of India*, 1867, p. 283.

marriages, are said by Dr. James Taylor to belong to the Vaushaja. They keep registers of pedigrees in which the lineage of every Kulína family in the country is said to be recorded from the time of Ballála Sénn. For their labours in this matter they get a fee on Kulína marriages.*

The marriages most sought after among the Kulínas, are marriages with the *Svakrita Bhanga Kulínas*, the *Bhanga Kulínas* of the second generation, the *Bhanga Kulínas* of the third generation, and the *Bhanga Kulínas* of the fourth generation. The male members of the first and second of these sub-divisions may contract an unlimited number of marriages during the life-time of the first wife; and, "except in cases of exchange, whether these marriages are contracted with Kulina women of their own class, or with the daughters of parents in inferior classes, a consideration is given by the parents or family of the bride to the bridegroom."* In other words, these Brahmans may practice polygamy, and take hire for doing so, without restrictions! All the world has heard of the polygamous and covetous practices of the Bengal Kulínas in the matter of marriage. The following official notice of their actual doings in these respects is worthy of particular attention :—

"We will now describe some of the main customs in the matter of marriage, which, on the authority of the statements made in petitions to the Legislative Council, and in some instances within the knowledge of more than one of the native gentlemen on our Committee, obtain amongst the Bhanga Kulínas; and we will state what are declared in the papers before us to be the evil results of some of those customs.

"1*st*.—In addition to the presents usually given amongst all classes of Hindus on the occasion of marriage, a Bhanga Kulína always, except when he gives his daughter to a brother Bhanga, and takes in exchange that brother Bhanga's daughter, exacts a consideration for marriage from the family of the bride.†

"2*nd*.—A present is often given in addition on the occasion of any visit made to the house of the father-in-law.

"3*rd*.—If the daughters of the first and second sub-divisional classes of Bhanga Kulínas cannot be given in marriage to husbands of their own classes, they must remain unmarried.

* Taylor's Topography of Dacca, p. 227.

† Sometimes when Bhangas are unequal, presents are also given.

"*4th.*—The number of wives, including those of the same class, *is* said to be often as many as 15, 20, 40, 50, and 80.*

"*5th.*—Polygamy is said to be resorted to as a sole means of subsistence by many Bhanga Kulínas [who may be said to live on their numerous fathers-in-law, whom they visit, especially in the month Jyesht].

"*6th.*—Marriage, it is said, is contracted quite in old age, and the husband often never sees his wife, or only, at the best, visits her once in every three or four years or so.†

"*7th.*—As many as three and four, even twenty-three, marriages have been known to have been contracted in one day.

"*8th.*—Sometimes all a man's daughters and his unmarried sisters are given in marriage to one and the same individual.

"*9th.*—It is so difficult to find husbands in the proper class for Kulína women, that numbers, it is said, remain unmarried.

"*10th.*—The married or unmarried daughters and the wives of Kulínas are said to live in the utmost misery; and it is alleged that crimes of the most heinous nature, such as adultery, abortion, and infanticide, and that prostitution are the common results of the system of Bhanga Kulína marriages generally.

"*11th.*—Cases are cited of men who have married 82, 72, 65, 60, and 42 wives, and have had 18, 32, 41, 25, and 32 sons, and 26, 27, 25, 15, and 16 daughters.‡

"*12th.*—Lists have been adduced of families in the Burdwan [Vardhámán] and Hughli districts alone, showing the existence of a plurality of wives on the above scale, and in numerous cases.

"*13th.*—The principle on which Kulinism was perpetuated, *viz.*, that of preventing intermarriages between certain classes, is violated.

"*14th.*—Families, it is said, are ruined, in order to providing the large sums requisite to give a consideration on the occasion of their daughters' marriages, or are unable to marry their daughters at all for want of means to procure such consideration.

* Pandit Táránátha Tarkaváchaspati tells me that he knows of one person who has at present 100 wives, and has heard of another who has 360. Pandit Nabinachandra Bánárji knows of one who has 160 wives.

† Pandit Navinachandra Bánárji has known a case of a boy marrying a woman 40 years old, and a girl of six months being married to a man 80 years old.

‡ Pandit Táránátha Tarkaváchaspati says that often a father does not know his children. The wife, too, often does not know her husband.

"15*th*.—Marriages are, it is said, contracted simply in order to this consideration, and the husbands do not even care to enquire what becomes of their wives, and have never even had any intention of fulfilling any one of the marriage duties.

"16*th*.—The crimes that are said to result from the Kulína system of marriage, are said to be habitually concealed by the actors in them and by their neighbours, and this so as to baffle the efforts of the police at discovery.

"17*th*.—No provision is made for the maintenance of one wife before marriage with an unlimited number of others."

The report from which this extract is made (dated 7th February 1867, and published in the *Gazette of India*), is signed by C. P. Hobhouse, H. T. Prinsep, Sutt Shara Ghosal, Ishwur Chundra Surma, Ramanath Tagore, Joy Kissen Mukerji, Degumber Mitter. The three last-mentioned native gentlemen, while subscribing to the report generally, state that "the practice of polygamy among those who observe it, obtains in a much more mitigated form than a few years before." The report substantially bears out the statements of Ward, though they are scarcely all comprehended by it:—

"When the daughter of a superior Kulína is married to the son of an inferior person of the same order, the latter esteems himself highly honored: if a Kulína marry the daughter of a Shrotriya, or of a Vungshuji, he receives a large present of money—in particular cases two thousand rupees, but in common cases a hundred. The Shrotriyas and Vungshujis expend large sums of money to obtain Kulína husbands for their daughters; and, in consequence, the sons of Kulínas are generally pre-engaged, while their unmarried daughters, for want of young men of equal rank, become so numerous that husbands are not found for them; hence one Kulína Bráhman often marries a number of wives of his own order. Each Kulína marries at least two wives—one the daughter of a Bráhman of his own order, and the other of a Shrotriya; the former he generally leaves at her father's, the other he takes to his own house. It is essential to the honor of a Kulína that he have one daughter, but by the birth of many daughters he sinks in respect; hence he dreads more than other Hindus the birth of daughters. Some inferior Kulínas marry many wives; I have heard of persons having a hundred and twenty; many have fifteen or twenty, and others forty or fifty each. Numbers procure a subsistence by this excessive polygamy: at their marriages

they obtain large presents, and as often as they visit these wives, they receive presents from the father; and thus, having married into forty or fifty families, a Kulína goes from house to house, and is fed, clothed, &c. Some old men, after the wedding, never see the female; others visit her once in four or five years. A respectable Kulína never lives with the wife, who remains in the house of her parents; he sees her occasionally, as a friend rather than as a husband, and dreads to have offspring by her, as he thereby sinks in honour. Children born in the houses of their fathers-in-law are never owned by the father. In consequence of this state of things, both the married and unmarried daughters of the Kulínas are plunged into an abyss of misery; and the inferior orders are now afraid of giving their daughters to these nobles among the Bráhmans.

"These customs are the cause of infinite evils:—Kulína married women neglected by their husbands, in hundreds of instances, live in adultery; in some cases, with the knowledge of their parents. The houses of ill-fame at Calcutta, and other large towns, are filled with the daughters of Kulína Bráhmans; and the husbands of these women have lately been found, to a most extraordinary extent, among the most notorious and dangerous dacoits—so entirely degraded are these favourites of Ballála Séna."*

Comment on these unnatural, shameful, and injurious practices is almost superfluous in this place. It is much to be regretted that the report circulated to Government has as yet led to no practical result. The difficulty in legislating against Kulína polygamy consists in the desire, on the one hand, not to give any legal countenance to polygamy, and, on the other, not, by force of public legislation, to run counter to the Hindu law-books, which allow a Hindu to have more than one wife. The advancement of education and civilization will doubtless, as it has begun to do, to a certain extent mitigate the evils which exist; and conversions to Christianity will altogether end their propagation in the families in which they occur; but the evils now existing may, according to the suggestions of the *Friend of India*, be mitigated by establishing a system of public marriage registration, by making more definite the claims of wives for support from their husbands, and by similar measures.

The names of the principal families of the four classes of the

* Ward, vol. i., pp. 81-83.

Rádhi Bráhmans are Mukhapádhyaya (Mukerjea), Bandapádhyaya (Banerjea), Chattapadhyaya (Chaterjea), Gangopádhyaya or Ganguli, and Ghoshal.*

(4.)—*The Rádiya Shrotriya Bráhmans.*

The *Shrotriyas* get their designation from the *Shruti*, applied to the Véda. Their synonym is *Vaidikas*; but this term is applied in Bengal to the Saptashatís, its original Bráhmans. Their non-inclusion in the *Kulínas* suggests the idea that the latter title has been conferred more in a secular than a religious sense. They are supposed to have only eight of the nine specified qualities of the Kulínas. With the Kulínas they both eat and intermarry, as mentioned above. Their family appellations are more numerous than those of the Kulínas, amounting, according to Colebrooke, to fifty.† "The customs of the Shrotriyas and Banshaj," says Ward, "are not different from those of other Bráhmans, except in their marriages: the son of a Banshaj makes a present of money to obtain the daughter of a Shrotriya. The greatest number of learned men in Bengal at present are found among the Rádhis‡ and Vaidikas. A person who performs religious ceremonies according to the formulæ of some particular Véda, is called a Rig-véda, Yajur-véda, Sáma-véda, or Atharva-véda Bráhman."§ Connection with a particular Véda has not been a matter of choice with particular Bráhmans for the last two thousand years. It is more than doubtful whether representatives of the four Védas respectively are now found among the Shrotriyas or any other class of Bráhmans of Bengal, all of whom are said to be Sáma-védis of the Kuthuma Shákhá. Though Sanskṛit learning, in the native sense of the term, is declining in Bengal, as in all the other provinces of India, it contains some distinguished Sanskṛit scholars, as of the Shrotriyas, Pandit Táránátha Tarkaváchaspati Bhaṭṭácharya; and of the Vanshajas, Ishwara-chandra Bánárjí Vidyáságara. Raghumaṇi Vidyáthushaṇa, Purohita of the Rájá of Nadia, a great patron of learning, who was a great expounder of Hindu law-books, was a Shrotriya. He asked Government to devote his remuneration for the work performed in this respect in its behalf to a Sanskṛit College. To the Bansh-

* Colebrooke, Asiatic Researches, vol. v., p 53; *Calcutta Review*, vol. xiii., p. 59.

† Asiatic Researches, vol. v., p. 65.

‡ The Rádhis may be Kulínas, Shrotriyas, or Banshaj.

§ Ward, vol. i., p. 83.

Shrotriyas also belonged the learned pandit of Sir William Jones.—The celebrated Rájá Rámamohan Ráy was a Banshaj.

(5.) *The Varendras.*

The *Varendra* Bráhmans, or Bráhmans of *Varendra*, it is said in the *Calcutta Review*, are sub-divided into four grades similar to those of the Rádhís, but under somewhat different names; for the official report quoted above, they are said to be divided into two classes—*Kulínas* and *Kagas*. Polygamy is not so excessive among them as among the Rádhís. Their family appellations are Maitra, Bhíma or Káli, Rudra Shunyamani, Láhuḍí, Bháduḍí, Sadhuvageshi, Bhadura (admitted by the election of the other seven).* They are said to be of the Sandilya, Bháradvája, Sávarna, Vátsya, and Káshyapa Gotras. The *Varendra Shrotriyas* are of two classes—the *Sudha Shrotriyas*, of eight, and the *Kashta Shrotriyas*, of eighty-four, family appellations.† All of them are Sáma-védís of the Kuthuma Shákhá.

(6, 7.) *The Saptashatis.*

The *Saptashatis* are the descendants of the original Bráhmans of Bengal. They are sometimes called *Vaidikas*, though they have little claim to Védik learning. It is said they have only one Gótra, that of Vájishletha. They are divided into the *Páschátya*, or Western, and the *Dakshinatya*, or Southern, which for all social purposes are separate castes.‡ Ward says that originally they were all equal in honour; and their ignorance was the cause of Adisháva's application to Vírasingh, the king of Kányakubja, for other Bráhmans.§ He also states that (some of) the Vaidiks are said to have fled from Orissa, for fear of being made *Vámachárís*, of the "left-handed class," or followers of the Tantras. Few of the Saptashatis, I have learned at Calcutta, are acquainted with Sanskrit books. Their studies are confined to Grammar, Alankára, and to the Dashakarma, or the ten of the most commonly used sacraments of the Hindus.‖ They gain their livelihood by attending at Shrád-

* *Calcutta Review*, vol. xiii., p. 59; *Gazette of India*, March 30, 1867, p. 283; Colebrooke in Asiatic Researches, vol. v., p. 65.

† Colebrooke, *ut supra*.

‡ *Calcutta Review*, vol. xiii., pp. 59, 60.

§ The learned Pándit Táránátha Tarkaváchaspati says that it was from inability to perform sacrifice from ignorance of Védik learning. The Rev. Mr. Long suspects that it was from the prevalence of Buddhism in Bengal.

‖ Ward, vol. ii. p. 84.

dhas and other general ceremonies. Few of them engage in secular employments.

(8.) *The Vaidikas.*

Besides the Vaidika Bráhmans now referred to, there are other Bráhmans denominated Vaidikas in the Bengal provinces. Dr. James Taylor says—"The Vaidika Bráhmans were originally the priests, or readers of the five tribes of Kanoja Bráhmans who came into the district. As the original Bráhmans of Bengal had been exiled by Adishura on account of their ignorance of religious ceremonies, so the Vaidikas, it is alleged, were excluded by Ballála Séna from the ranks of Kulina, Shrotriya, and Kápá, into which he divided the Rádhí and Varéndra Bráhmans. This is the version of their history which is usually given by the Ghaṭṭakas; but the Vaidikas themselves assert that they opposed the right assumed by Ballála Séna of re-modelling the castes, and therefore declined conforming to the distinctions conferred on their brethren. The Vaidikas are pretty numerous in Vikrampura, and are chiefly pandits and astronomers. Forming but one class, they are less fettered by the rules and usages of caste, and, with regard to the marriages of their daughters, they are not subject to the pecuniary restrictions imposed on their less fortunate brethren, the Rádhí and Varendra Bráhmans."*

(9.) *The Agradánís.*

Of these, Ward writes as follows:—"The *Agrádání* Bráhmans, of whom there are four or five hundred families in Bengal, by receiving the sesamum, gold, calves, bedstead, &c., at the *préta-shráddha*, have sunk in caste.† They marry and visit amongst themselves only. It is singular that, after the Shastra has directed these things to be given to Bráhmans, the reception of them should involve persons in dishonour."‡ Yet the law-books have precisely forbidden the acceptance of the articles mentioned at the particular Shráddha at which they are received.

It may be here noticed that in no province in India is so much money uselessly and injuriously spent in Shráddhas as in Bengal, where thousands, and even hundreds of thousands of rupees, are known to have been spent in the vain attempt to better the circumstances of the spirits which have returned to God who gave them, and who

* Topography of Dacca, p. 228.

† The *préta* is the first of the Shráddhas.

‡ Ward, vol. i., pp. 85-87.

have to answer before his impartial tribunal for the deeds done in the body.*

(10.) *The Máraipora Bráhmans.*

The *Maraiporas* are the Bráhmans who repeat the mantras over the bodies of the dead when they are about to be burned. Mr. Ward says, they "receive a fee of from one to ten rupees, lose their honor by officiating on these occasions, and are compelled to visit and marry among themselves."† The degradation is common to all the Bráhmans who perform similar services throughout India. It is owing to the caste impurity which they are supposed to contract. In a like way, the Parsis who carry the dead to their Dukhmas (or Towers of Silence) become a separate caste, only freely intermixing and marrying within their own body.

(11.) *The Rapali and other Shúdra—Serving Bráhmans.*

The *Rapali Bráhmans* get their designation and low position from their becoming officiating priests to *Rapalis*, a Shúdra caste, who weave sackcloth, manufacture ropes, twine bags, and who are also employed as cattle-drivers. Other Bráhmans get their designation and humiliation from their serving other classes of Shúdras, as the *Siwavuakara* (goldsmiths), *Gopala* (herdsmen), *Dhoba* (washermen), *Sutradhara* (joiners), *Kalu* (oilmen), *Bágádí* (fishermen of a particular class and pálkhí-bearers), *Dullira* (bearers of dúlí), *Pátiní* (ferrymen), *Jalika* (fishermen using the net), *Shaundika* (spirit-distillers), *Doma* (representatives of an old degraded caste mentioned in the Sanskrit body), &c., &c.‡ In some other districts of India similar services are performed by Bráhmans without much altering their position in caste.

(12.) *The Daivajna Bráhmans.*

The *Daivajnas*, prognosticators and astrologers, who cast nativities, compose almanacs, discover stolen goods, are also degraded in rank in Bengal.§

* See on this matter Ward, vol. iii., pp. 360, 361; various notices in *Allen's Asiatic Journal*, as that of Rádhakanta Déb's mother; and *Calcutta Christian Observer*, vol. 1846, p. 642.

† Ward, vol. i., p. 84.

‡ Taylor's Topography of Dacca, p. 234.

§ Ward, vol. i., p. 85.

(13.) *The Madyadoshi.*

The *Madyadoshi*, nominally drunkard Bráhmans, are said to be the descendants of Virúpáksha, a *Virabhúmí* Bráhman, who, although notoriously addicted to intoxication, was famous as a religious mendicant to whom the working of miracles was attributed. They are not a numerous body of Bráhmans.

(14.) *Vyásokta Bráhmans.*

The *Vyásokta Bráhmans* are said to be the descendants of a Shúdra who was constituted a Bráhman by the word of Vyása. They are numerous in Bengal, and form a distinct class by themselves, not much respected by the other Bráhmans.

(15.) *The Pír A'lí Brahmans.*

The story of the present caste position of these native gentlemen (among the most considerate and honorable of Indian patriots), though most ridiculous, is yet so characteristic of the spirit of caste, that a place must be here found for its insertion. I give it as prepared, in answer to my inquiries, by Mr. Shib Chandra Bánárjí at the request of the Rev. W. Fyfe.

What is the Tagore family? Why is this family known amongst the Hindu community as "Pir Álí"? Why is such an illustrious family separated from the Bráhmans, from amongst whom alone they must receive their daughters-in-law and their sons-in-law, and yet these latter must consider themselves as lowered in the estimation of other Bráhmans the moment they form matrimonial alliances with the Tagore family?

"In the year 994 of the Bengal era, Adishura, the first king of the illustrious race of *Sénas* who swayed the sceptre of Bengal, invited five Bráhmans of Kanauj to come and settle in Bengal, and teach his subjects to be truly religious according to the precepts of Hinduism. Of these five Bráhmans, Bhattanáráyaṇa is the progenitor of the present Tagore family.

"Bhattanáráyaṇa had sixteen sons. Náru or Narasingha (one of the sixteen) is the one from whom the Tagore family are descended.

"The eighth in descent from Náru (Narasingha), or ninth from Bhattanáráyaṇa, was Dharanidhara.

"The grandson of Dharanidhara was Dhananjaya, who held the office of judge in the reign of Zakhan Sén.

"The tenth in descent from Dhananjaya was Purushottama, to

whom the name 'Pír Áli' was first applied, and that for the following reason:—Purushottama was an inhabitant of Jessore, where there was a case which was to be investigated by an Amín named Pír Áli Khán. Those who were interested in this investigation, and all the well-to-do inhabitants of Jessore, flocked round this Amín Pír Áli Khán, to see how he would conduct his investigations, and to aid him with any information that might be needed for the occasion. It so turned out that some of the gentlemen of Jessore said to Pír Áli Khán that 'smelling is half-eating.' A few days after, Pír Áli Khán asked some of the gentlemen who had enlightened his mind with the Hindú belief that 'smelling is half-eating,' to see him at his house. When the gentlemen of Jessore had all assembled in Pír Áli Khán's house, that pious Muhammadan, fired no doubt with the sincere zeal of propagating his faith, ordered his savoury dinner to be served up, so that the Hindú gentlemen of Jessore might have their nostrils regaled with the odours of a Muhammadan dinner, and this being tantamount to 'half-eating,' as a matter of course the Hindús would lose their caste!

"Those who thus lost caste by being entangled in the wily meshes of Pír Áli Khán, are called '*Pír Ali*.' Some of those who thus lost caste became converts to the Muslim faith, but Purushottam chose to remain as an outcaste Hindú 'Pír Áli.'

"The fifth in descent from Purushottam (*i.e.*, the twenty-sixth from the parent stock Bhattanáráyana) was Panchanan, who left his paternal seat in Jessore, and settled in Govindpur, the name then given to the place where Fort William now stands. Panchanan was one of the most distinguished officers of the British Government in those days, and, by dint of energy and prudence, probity and industry, accumulated a competence, and earned for himself the title of *Thákar*, which literally means a god or baron, and has been corrupted in English into 'Tagore.'

"Jayaram (the son of Panchanan) was appointed Settlement Amín of the 24-Pargannás, and, having conducted his duties with great credit to himself, and great profit to his employers, accumulated wealth, the whole of which, however, he lost (with the exception of Rs. 13,000 in cash) at the time of the capture of Calcutta.

"The British Government bought the house of Jayaram Tagore of Govindpur, as the site of the present Fort William, and so he had to take up quarters elsewhere.

"Jayaram Tagore removed to Pattoríaghatta. He departed this life in the year of our Lord 1762. He is the great-grandfather of Dwarkanáth Tagore and Prasanna Kumár Tagore. The former was the son of Rammani Tagore, and the latter of Gopímohan Tagore."

From all this it would appear that the Tagores, in the course of time, have smelt something better than the savoury dinner of a Muhammadan Amín. It is not to be wondered at that they should be among the first in Bengal to seek to loosen the bonds of caste.

Besides the classes of Bráhmans noticed, there are in Bengal considerable numbers of Kányakubja, Sanadhya, Sarvaríya, Maithila, and Udíya Bráhmans, who have in late times come from the provinces to which they properly belong.

On the Bráhmans of Bengal Mr. Ward makes the following general remarks :—

"Not only in these last instances are many of the Bráhmans fallen into disgrace, but, if this order is to be judged by the Hindu law, they are all fallen. We are assured that, formerly, Bráhmans were habitually employed in austere devotion and abstinence, but now they are worldly men, seeking service with the unclean, dealing in articles prohibited by the Shástra, &c. This general corruption of manners is, in a great measure, to be attributed to the change of Government: the Hindu kings used to enforce upon all castes a strict attention to idolatrous ceremonies, on pain of corporal punishment; and they supported great multitudes of Bráhmans, and patronized them in the pursuit of learning. Having lost this patronage, as well as the fear of losing their honour and of being punished, they neglect many of the forms of their religion, and apply themselves to things, in their apprehension, more substantial. A number of Bráhmans, however, may be found, especially at a distance from large towns, who despise worldly employments, and spend their lives in idolatrous ceremonies, or in visiting holy places, repeating the name of the god, &c.

"As respects learning also, the Bráhmans are equally sunk as in ceremonial purity: they are, it is true, the depositaries of all the knowledge their country contains, but it must be remembered that a Bráhman who can read what his forefathers wrote, is now scarcely to be found in Bengal.

"Many Bráhmans are employed by Europeans and rich Hindús; rájás still maintain a number; others are employed in the courts of justice; some find a subsistence from the offerings where a celebrated image is set up; many are employed as paṇḍits to Europeans; others pursue a mercantile life; while a number become farmers, employing Shúdras to cultivate their fields, that they may avoid the sin of killing insects with the ploughshare; others are drapers, shopkeepers, &c. The Shástra expressly forbids their selling milk, iron, lac, salt, clarified butter, sesamum, &c.; yet many Bráhmans now deal in these things without regard to the Shástra, or the opinions of stricter Hindús, and add thereto the sale of skins, spirits, and flesh. A Bráhman who is accountary will write the accounts, and receive the allowance called dustúrrí upon every joint of beef purchased by his employer, without a qualm, but if you mention his killing a cow, he claps his hands on his ears in the utmost haste, as though he were shocked beyond expression. I have heard of a Bráhman at Calcutta who was accustomed to procure beef for the butchers; many traffic in spirituous liquors.

"It has become a practice in Bengal for men of property to promise annual presents to Bráhmans, especially to such as are reputed learned; these presents very frequently descend from father to son: they consist of corn, or garments, or money, according to the promise of the giver; and instances occur of a Bráhman's receiving as much as a thousand rupees from one donor. These annual donations are generally given at the festivals.

"Other sources of support arise from collecting disciples and becoming their spiritual guides; from pretending to remove diseases by incantations, repeating the name of some god, &c.; many are employed as ghaṭṭakas in contracting marriages. Large presents are also received at the numerous festivals, and it is said that no fewer than five thousand Bráhmans subsist in Calcutta on the bounty of rich Hindús.

"But the greatest means of support are the *Devottaras, viz.*, houses, lands, pools, orchards, &c., given in perpetuity to the gods; and the *Bráhmottaras*, similar gifts to the Bráhmans. The donors were former kings, and men of property, who expected heaven as the reward for their piety. It is still not uncommon for houses, trees, pools, &c., to be offered to these celestial and terrestrial deities; but it is far from being so frequent as formerly; and, indeed, the Honourable Company, I am informed, forbid this appropriation of lands, as the revenue is

thereby injured. When a gift is made as a devottara, the donor, in presenting it, entreats the officiating priests who own the image to worship the god with the produce of what he gives. Sometimes a son, on the death of his father and mother, to rescue them from misery, presents to his spiritual guide, or to the Bráhmans, a house, or some other gift. Formerly poor Bráhmans solicited alms of rich land-owners, who gave them portions of land in perpetuity. In these ways, the devottaras and Bráhm have accumulated till the produce amounts to an enormous sum. I have been informed that, in the district of Burdwan, the property applied to the support of idolatry amounts to the annual rent of fifteen or twenty lakhs of rupees. It has been lately ascertained, as my native informants say, that the lands given to the gods and Bráhmans by the different rájás, in the zilla of Nádía, amounts to eighteen lakhs of bigas, or about 600,000 acres. When all these things are considered, it will appear that the clergy in catholic countries devour little of national wealth compared with the Bráhmans."*

As Mr. Ward had a minute and accurate knowledge of the different classes of natives in Bengal, these statements are to be depended upon as descriptive of the Bráhmans of his time and his locality. Considerable improvement, however, has occurred in the Bráhmanical classes near the mouths of the Ganges during the last two-score years. This is the result of the diffusion among them of education, of the government of the English, of intercourse with Europeans, and last, but not least, of the influences of the Christian Missions. Some of the Bengal Bráhmans are distinguished for their learning, and are palpably advancing in culture and civilization. It was said by the saintly Henry Martyn that "if ever he lived to see a native Bengálí Bráhman converted to God, he would see the nearest approach he had yet witnessed to the resurrection of the dead." Even this great phenomenon has been repeatedly

* Ward, vol. i., pp. 85-88.

witnessed—in connexion with the labours of Carey, Marshman, and their successors of the Church of England and London Society's Missionaries, and more especially of Dr. Duff, and the Scotch Missionaries associated with him in his great evangelistic and educational enterprize at Calcutta.*

10.—*The Assamese and South-East Border Bráhmans.*

The province of Assam was late in being brought under Aryan influence. The tribes by which it is inhabited are almost all of Turanian origin, and belong to the Sub-Himalayan immigration, the languages of which began some years ago to attract particular attention. Large numbers of them, notwithstanding this fact, have entered within the pale of Hinduism, propagated among them in modern times by Bráhmans and devotees.

Speaking of the province of Assam, a writer well acquainted with its population gives the following information :—

1. "A number of the *Rádhí Bráhmans* of Bengal have immigrated into the province."

2. "Those usually known as the *Assamese Bráhmans* are *Vaidikas* of the ancient kingdom of Kámrúp. Some of the Vaidiks have become *Varna* [that is, ministrants to the mixed classes], and in consequence have degraded themselves in the eyes of their brethren. They instruct the impure tribes, which is considered a great piece of meanness to which none of the Vaidiks of Bengal have submitted.

3. "There is also a class of Bráhmans usually known as *Maro-*

* For a list of the converts of this Mission up to 1854, see the graceful and interesting memorial of the Rev. John Pousie prefixed to a selection of his discourses lately published at Calcutta.

Singho Bráhmans. They are commonly employed in all low offices, totally unconnected with religion."*

The Bráhmans of the adjoining territories are much in the same position as those now mentioned. While they propagate Bráhmanism, after a sort, they sacrifice many of its institutes to obtain a livelihood. Referring to those of *Kachár*, it is said, in a valuable report lately published, "there are a few Bráhmans, the purity of whose caste is generally doubtful, and some families of *Dattas* and *Devas*" [from Bengal].† Among the tribe of Kashyas alone, the Bráhmans seem to have made no progress.‡

On the propagation of Hinduism by Bráhmans, and devotees among the border tribes now referred to, the following passage throws some light :—The Manípurís became Hindús about one hundred years ago, when Ghorit Nawarj, the founder of the family of the present rájá, was converted by a wandering Sanyásí, who then discovered the purity of the origin of the Manípurí people. As, however, they had fallen away from the orthodox faith and practice, he caused the rájá and his principal adherents to make expiation, and to bathe with certain ceremonies in a river which flows near the capital ; after which he declared that the whole people were received back into the Kshatrí caste, to which they had formerly belonged. This conversion, and a similar occurrence among the Kacháris mentioned below, are curious instances of a kind of fiction which probably was in more common use in the earlier ages of Hinduism,

* Rushton's Gazetteer for 1841, vol. ii., p. 86.

† *Principal Heads of the History and Statistics of the Dacca Division, &c., p. 329.* ‡ *Ibid*, p. 285.

and without which, perhaps, it could not have relaxed its rigid principles, nor received within its pale the indigenous races of India its adherents had conquered.*

There are but few Bráhmans in any of the districts of Kachár; and in the hill portions of that province there are said to be none.†

11.—*The Odradésha or Utkala Bráhmans.*

The *Odras* are mentioned in the Smṛiti of Manu as Kshatriyas who had gradually sunk into the lowest of the four classes "by their omission of holy rites and seeing no Bráhmans."‡ The inference to be made from the notice taken of them (especially when they are viewed in connexion with the other peoples there mentioned), is that they were long in being brought under Aryan influence. Their country, however, in consequence of its numerous tírthas and temples, has become "exalted" or "famous," a quality supposed to be indicated in its synonym of *Utkala*. The boundaries of the Udiya language are but imperfectly known. Dr. George Smith, in his well-digested and highly useful Annals of Indian Administration, says—"Uriya extends along the sea-coast from the Subanrikha to near Ganjam; landwards its boundary is uncertain, it melts gradually into the Khond and other rude hill dialects, and co-exists with them. In Bastár and the neighbourhood, some classes speak Uriya and some Khond."§ "*Or Dés* or *Oresa*, the old original seat of the *or* or *odra* tribe," says Mr. A. Stirling, whose "Description of Orissa

* Principal Heads and Statistics of the Dacca Division, p. 331.

† *Ibid*, p. 334.

‡ See vol. i. of this work, pp. 59-63.

§ Transactions of the Asiatic Soc., vol. xv., p. 163.

Proper or *Kaṭṭak*" is both an able and interesting document, "(had) the Rasikalia river marking its southern, and the Kans Bans, which passes near Soro, in latitude about 21° 10′ N., its northern, extreme; but in the process of migration and conquest, the *Uria* nation carried their name and language over a vast extent of territory, including, besides Orissa properly so-called, a portion of Bengal and Telingáná."*

Mr. Stirling says further on—"The Puránas and Upapuránas are lavish in their praises of Utkal Khanḍa, the real etymology of which word I apprehend to be 'the famous portion or country,' and not 'the famous country of *Kálá*,' as rendered by a very high authority. It is declared to be the favorite abode of the Dévatás, and to boast a population composed, more than half, of Bráhmans. The work called the Kapila Sanhitá, in which Bharadwája Muni explains to his inquiring pupils the origin, history, and claims to sanctity of all the remarkable Khetras of Oriṣa, opens with the following panegyric—"Of all the regions of the earth, Bharata Kohand is the most distinguished, and of all the countries of Bharata Kohand, Utkala boasts the highest renown. Its whole extent is one uninterrupted tírtha (place of pilgrimage). Its happy inhabitants live secure of a reception into the world of spirits, and those who even visit it, and bathe in its sacred rivers, obtain remission of their sins, though they may weigh like mountains. Who shall describe adequately its sacred streams, its temples, its Khetras, its fragrant flowers, and all the merits and advantages of a sojourn in such a land? What necessity, indeed, can there be for enlarging on the praises of a

* Annals (1866-67), p. 61.

region which the Dévatás themselves delight to inhabit? Hindus of modern times, however, freely admit that the estimation in which Orissa is or was held is to be ascribed entirely to its temples, places of pilgrimage, and its Bráhmanical institutions. At all events, the European observer will soon discover that, notwithstanding its Puranic celebrity, the soil of the country is generally poor and unfruitful, all its natural productions of an inferior quality, and that its inhabitants rank the lowest, in the scale of moral and intellectual excellence, of any people on this side of India."*

Of the language of Orissa, Mr. Sterling gives precise information. It is a "tolerably pure bháshá (dialect) of the Sanskrit, resembling closely the Bengálí, but far remote apparently from any affinity with the Telinga. Most of the titles of which the natives are so fond are pure Sanskrit; more than three-fourths of the nouns and roots of verbs may be traced to that language, and its few simple inflections are obviously founded on the rules of the Vyákaraṇa. The basis of the alphabet is the common Hindí or Nágari character, somewhat disguised, however, by a peculiarity in the mode of writing it. In the direction of Bengal, the Uria language is used tolerably pure, following the line of the coast, as far as the Hijelli and Tamluk divisions at least. I have been credibly informed that in the Misadal parganná all revenue accounts are written on tál-patra, or leaves of the palmyra tree, in that dialect. On the western side of the Midnapúr district, the two languages begin to intermingle, at Rani Sarai about twenty miles north of the Subanrekha. A very mixed and impure

* Asiatic Researches, vol. xv., pp. 166-7.

bhásha is used in the zemindari of Naraingadh and the hill-estates beyond it, which improves a little at Midnapúr (itself situated in a Jangle Mehal called Bhanjabhúm), and at that town becomes more decidedly Bengáli. The inhabitants of the country on the north of Kirpoy (officially termed the Jangle Mehals) probably speak the language of the Bengal province quite correct and unmixed. To the westward the Gond and Uria languages pass into each other on the estates of Sonepúr, the rájá of which country informed me that half his people speak one, and half the other dialect. On the south we find the first traces of the Telinga about Ganjam, where a different pronunciation may be observed. The people there call themselves *Udias* and *Wodias*, instead of Urías." The language of Orissa Proper still, however, prevails at Baurwa, forty-five miles south of Ganjam, on the lowlands of the coast, and as far as the large estate of Kimedi in the hills, beyond which the Telinga begins to predominate, at Chikakol it is the prevailing dialect, and in Vizagapatam Telinga only is spoken in the open country. In the mountains of the interior, however, the dialect of the Odraf is used by the bulk of the inhabitants, from Gumsar down to Palcondah, Brastar, and Jayapúr.

"I know of no original composition deserving any notice in the language of Orissa, excepting the epic poem called the Kanji Kaviri Pothi, which celebrates the conquest of Kanchwaram, one of the most distinguished events in the modern history of the country. There is no deficiency, however, of translations of the more esteemed writings of the great Hindu authors, both religious and scientific, and every temple of importance has its legend or Sthán Purán, every almanac-maker his Pánji, and Bansábali, composed in the local tongue."*

* Asiatic Researches, vol. xv., p. 11.

Of the divisions of the Uḍiya Bráhmans, I have found it extremely difficult to obtain reliable information, though at various times and places I have examined considerable numbers of them respecting this matter. The following account of them, I have drawn up principally on the authority of Shrímukha Lamanta, a learned member of their community whom I had lately the pleasure of meeting at Calcutta.

(1.) *The Shúshaní.*

These are Kulínas, principally of the Shukla Yajur-véda and Madhyandina Shákhá, while there are among them a few of the Krishna Yajur-véda. There are among them the following twelve sub-divisions :—

1. The Sávanta.	5. The Kárá.	9. The Senápati.
2. The Mishra.	6. The Achárya.	10. The Párnágrahí.
3. The Nanda.	7. The Satapastí.	11. The Nishank.
4. The Paté.	8. The Bédí.	12. The Báinipati.

They eat with one another in the same *pankti*, or row, on equal terms; but with other Bráhmans they only eat sweetmeats. Many of them are holders of land. The Nanda Bráhmans on the southern coasts of Orissa and the Telingáná country occupy an important position.

(2.) *The Shrotriya.*

These Bráhmans perform religious services and ceremonies for others. They have the four following sub-divisions :—

1. *Shrotriyas*, properly so-called, who confine their services to other Bráhmans and Kayasthas.

2. *Sonárbaní* Bráhmans, who officiate among the lower class of goldsmiths called Sonárbaní.

3. *Télí* Bráhmans, who officiate among *Télis* (oilmen), *Tamulís* (dealers in pán-súpáre), and *Dhobís* (washermen), &c.

4. *Agrabaksha* Bráhmans, who, in their unscrupulous acceptance of gifts, especially of the first offerings at Shrádhas, resemble the Agradání Bráhmans of Bengal. They are probably the Bráhmans of whom Mr. Stirling writes :—"Inferior Bráhmans are those called Devalaka and Gráma Yájak, who attend the village gor, and perform funeral obsequies for hire."*

* A. Tracey, vol. xv., p. 198.

None of these Bráhmans either eat or intermarry with one another because of their supposed difference in rank.

(3.) *The Panda.*

They are divided into two sub-divisions—the *Pandas*, who are the encomiasts of the great religious shrines of Orisá, and the officious guides of pilgrims; and the *Padahárí*, who live in Mathras, like Mahantas or superior devotees, and who are consequently more restricted in their wanderings.

The principal names of the *Pandas* are Dája and Tipádí, Paya, Vághí, Muori, Devatá, Paní, Pádhá, Vahalí, Sálú.

(4.) *The Ghátiya.*

The *Ghátiya* get their livelihood from their services at the holy rivers to which pilgrims proceed for ablution. They are divided into two classes—those who live near Ghats, and those who conduct pilgrims to Naví Gayá, and to the river Vaitaraní, &c.

(5.) *The Mahasthána.*

The *Mahasthán* or *Mastán* Bráhmans.—"There is another class," says Mr. Stirling, "known commonly in Orissa by the name of Mahasthán or Mastán Bráhmans, who form a very considerable and important class of the rural population. Besides cultivating with their own hands gardens of the kachu (*Arum Indicum*), cocoanut, and Areca, and the piper betel or pán, they very frequently follow the plough, from which circumstance they are called Halia Bráhmans, and they are found everywhere in great numbers in the situation of mukadams and serberakars, or hereditary renters of villages. Those who handle the plough glory in their occupation, and affect to despise the Béd or Véda Bráhmans who live upon alms. Though held in no estimation whatever by the pious Hindu, and although not free from some of the vices of the Bráhman character, *viz.*, audacity, stubbornness, and mendacity, they are unquestionably the most enterprizing, intelligent, and industrious of all the Company's ryots or renters of málguzari land in Orissa. Their moral and intellectual worth, indeed, seems to rise exactly in proportion to their emancipation from those shackles of prejudice and superstitious observances which narrow the minds and debase the natures of the higher orthodox class. I have not been able to trace satisfactorily the origin and history of these Mastán Bráhmans, who, I am informed, resemble exactly the cultivating Bráhmans of Tirahút and Behar, but

the point is one well worthy of investigation."* These cultivating Bráhmans, it will have been seen, have their congeners in most of the provinces of India.

(6.) *The Kalingas.*

An ancient people called the *Kalingas* are mentioned as connected with the countries near the sources of the Ganges.† The *Kalinga Bráhmans*, however, belong in designation to the newer though still ancient *Kalinga*, extending along the coast of South-Eastern India from the lower portions of the Krishna to Kalingapattana, at which last-mentioned place they are still to be found. My learned friend Dr. Bháu Dájí, who lately visited them in their habitat, has informed me that they profess to belong to the Kanva Shákhá of the white Yajur-véda; but that they have almost altogether abandoned Bráhmanical *áchára*. They support themselves by agricultural operations, driving of bullock-carts, and other similar employments, and speak the Orisá or Uḍíya language.

The sects prevalent among the Uḍíya Bráhmans are the Shaiva, the Gáṇapatya, the Mádhava, the Shákta, and the Vallabhácháryа to a small extent. These castes do not intermarry. Of the Orissa Bráhmans in general, Mr. Stirling expresses an unfavourable opinion:—"If they cannot gain an adequate livelihood by the regular modes, they may eat at a feast in the house of a *Shúdra*, or receive charity from one of that class; also they may cut firewood from the hills and jungles, and sell it. Should these resources fail, they may, after fasting for three days, steal a little rice from the house of a Bráhman or any other, in order that the king, hearing of their distress by this means, may assign something for their maintenance. Should all these expedients prove insufficient, they may engage in the duties of the Kshatriya and Vaishya, but as soon as they have collected a little property, they must repent and return to their original occupation."‡

* Asiatic Researches, vol. xv., p. 199. † See vol. i., p. 186.

‡ Asiatic Researches, vol. xv., p. 198.

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